

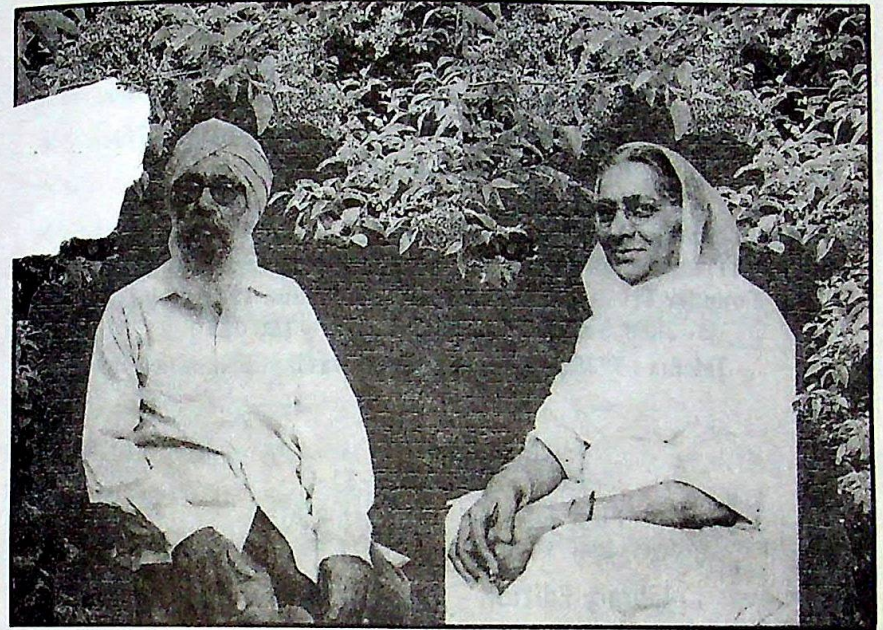
Guru Nanak & His Mission



Dr. Kuldip Singh

Sant Isher Singh Rarewala Educational Trust (Regd.)
Ludhiana.

Dedicated to my parents



**S. Jagat Singh 1902-1975 of Machhia, Rawalpindi and
Sardarni Daya Kaur 1911-1973 of Dhamial, Rawalpindi.**

My mother taught the Panjabi Script before I joined school at the age of 5 years. Going through the magazines not only I was convinced that only an Amritdhari (baptised) Sikh is a complete Sikh, I prevailed upon 11 other children to take *Pahul* between ages of 8 and 12 years in 1939. Guided by my parents I finished a complete reading of Guru Granth Sahib at the age of 15 years in 1942. At the conclusion, I asked them as to why Guru Nanak Sahib did not make a Granth of His Bani and Bhagat Bani because other Gurus had not added any new spiritual thought. What was Guru Nanak's objective in making Guru Angad take His place? Life long quest for this answer ended only in July 2000 while recovering in the CC Unit of PGI. Guru Nanak mysteriously conveyed that "we have given full details about ourselves in Guru Granth sahib but no one has read it, you would find our mission in the Vaars of Bhai Gurdas." **"Guru Nanak and His mission is the result of analysis of Guru history on the basis of this revelation made by Guru Nanak himself".**

Guru Nanak and His Mission

by

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19-08-2003

GURU NANAK AND HIS MISSION

Prologue

Like the jewels in the royal tiara of a badshah, or the holy beads in the rosary of a holy person, are the lives and words of old people who have devoted years of thought to the words of scriptures and of prophets. Sikhism is blessed and well-endowed in the respect of having senior men and women who have spent all their life as householders, performing their daily work, providing hospitality, caring for guests, bringing up children, playing their part in the life of the religious and national community. In all the busy-ness of their life they have never given up their daily devotions and the long-time studies of their religion. But now, as they are in what is called retirement, they give more and more time to prayer and meditation and contemplation of the love of the Guru.

It is therefore a matter of great rejoicing to see that Dr. Kuldip Singh has somehow found time to give us a book summing up his mature thinking on the history of the Sikhs. He asks a great many fundamental questions, always playing the ball back to us, as if to say: "And what do you in the presence of the Guru think about this?"

I found this particularly stimulating in many matters. Let me give a few examples of questions which come to my mind. (Please do not hold Dr. Kuldip Singh responsible for the question. It is my question but raised by my application of his method.) When by Sikh suffering and fortitude, the first blows for India's freedom were struck, it became clear to the occupying imperial power that they had met head-on a counter-force that they could not overcome. They sought friends whom they trusted amongst the Sikh community, they offered flags of truce to the Sikhs and sat down with these collaborators to manufacture a

modus vivendi, a way of living together. Some good things came out of this time during the 1930s up till the outbreak of World War II. At least most of the holy places were given back to the Sikh community, although time was still necessary to get rid of the evils of the private proprietorships which the British had defended in the previous decades on the specious excuse that it was protecting private property. But the great question — which is the Sikh community, who are those entitled to have an opinion, and how shall they be represented? — has not been fully worked out. Even supposing that the British intentions were good, and that their Sikh advisors were highly gifted, how are we to determine who should be the voters, the ruling bodies and deciding authorities? Naturally the British worked hard to give the central government of India at Delhi and the provincial powers of Punjab were given power which should not have been placed in their hands but should have been given to the community as a whole.

Let us go one step further and ask: how do we represent in this *persona* (corporate entity) the community as a whole? Not least herein is the question; how do we take into account the glorious new fact of our more recent times, the emergence of a Sikh diaspora, "a sowing of seed abroad," this large community of Sikhs in Britain and North America and ranging from East Africa to Fiji and New Zealand? For example, can committees chosen by various authorities sitting in India really decide for us in, say, Vancouver? Vancouver has a very old Sikh community, and its continuity is real, although an historian or lawyer here and there might come to question it. Many Sikhs in Vancouver had become very highly indigenized to Canada. South Asian custom was no longer the substructure of every member's life and will become less so. In what sense and what respect can great pronouncements and decisions by authorities located in India decide for them? Or again, if considerable collections of money are sent to India from Britain and

Canada and the U.S.A., how can the donors be sure of a real and satisfactory allocation of such resources in India? The inexpensive and easy-to-get jet fare to India and return also plays a complicating role.

In this context a most brilliant question and answer that Dr. Kuldeep Singh raises is concerning the Vatican City status of Sri Amritsar*. At the moment, beyond being granted broadcasting rights, little has been done about it. But overseas lovers of Sikh religion do not like the way that our capitol is beset by all kinds of extraneous factors which obscure its position as the holy city of a world-wide community, the very nectar of bliss from which *chardikala* flows.

Dr. Kuldeep Singh cogently submits that there should be a truly representative body of worldwide Sikhdom which has control of the very considerable banking and other resources which we, as a worldwide community, have at our disposal. One's mind passes or wanders to the kind of manpower and *kar sewa* that we can summon up at an instant. Already we hear of a candidate for a civic post in North America which depended on popular vote getting all his Sikh taxi and transport friends to bring all the housebound voters who wished to vote for him, free of charge, to the voting booths. Here is a legitimate use of community *kar sewa* (no pun intended). As we see Sikhs excelling in the use of new technology, one can imagine the possibilities raised by email and the World Wide Web. I even dream as an old army man who soldiered with Sikhs in World War II, of us having a regiment of Sikh blue berets at the disposal of the United Nations as a peacekeeping force.

Dr. Kuldeep Singh, when he gave me the privilege of writing this prologue, asked me particularly not to spend any time or effort talking about him and praising him. But yet it is necessary for me to say something especially for those people who are outside the Punjab

*The author has not used these words. The author has mentioned "International Khalsa State under Akal Takhat".

about him and the background of this book. When he went up to Government College, Lahore, in 1942, he came up having prepared for the exam by a reading and recitation of the scriptures of his Sikh community. He came from a Sikh family of the very best traditional kind, close to the people and the land, with its ancient history going back to the days of the Indus civilization which was as old as ancient Egypt and perhaps older than ancient China. Because he did well in those first stringent tests and came out brilliantly amongst the top candidates, the management of the College tried to usher him away from medicine. They wanted the most able students to go into subjects like history, so that they could follow the British tradition of placing a nation's most able young people in the Humanities so as to provide that cadre which would one day rule. The British sent some of their most brilliant people to the Indian Civil Service. The brilliance of the people produced by the Sikh community for the Indian Administrative Service has been again and again proven. And so far as ability and integrity is concerned, they score at least as high as the best in the old ICS. But the young Kuldip Singh insisted he would go on in medicine. Thus we come to give thanks to the Guru for the obstinacy of that young Sardar in days long ago at Government College, Lahore. In due time he became a pioneer of Radiotherapy in Northern India. He also more than once had gone overseas to study at prestigious colleges in England and Scotland and was proved as brilliant at his work as anyone anywhere in the world. His leadership at Ludhiana Christian Hospital found him as colleagues some of the most gifted young people who had been sent abroad from the U.S.A., Canada, and UK to get experience in South Asia as well as the very best Indian members of the profession, Jain, Hindu and Muslim alike. His patients, too, were from every layer of society and every walk of life. He was famous for his individual love and care for those who were suffering, whoever they were, a true offspring of Baba Guru Nanak Devji.

He put into effect the conviction which experience and study had given him that Christianity, Islam, and Sikhism gave us the same basic rules, albeit in different forms. It was as if the Guru spoke through Hebrew, Aramaic, Sanskrit, Pali, Greek, Latin, and Gurmukhi. This truth he also put prominently into a booklet which he has recently distributed free of charge, addressed to Kofi Annan and George W. Bush, a notice concerning which I have submitted to the *Sikh Review*. Satya Mev Jayate Mission Trust which he and his wife, Dr. Gursharan Kaur Singh, founded, has already made a name for the great work it is doing in the Punjab and beyond.

Back there at Government Collage, Lahore, in 1942, the advisers told young Sardar Kuldip Singh that if he went into History he would achieve distinction and intellectual leadership. During his career in the art and science of medicine, he did not let his Humanities interests in History and Political Science as well and Theology and Religion die. In carrying out such studies in some ways it is better to depart from the letter of the fashionable methodologies of the professional scholars of the Humanities of the American and European universities. For example, the nineteenth century hypothesis which has become a canon in the twentieth, that there is no place for the God hypothesis, which can lead a scholar of History of Religions into futility. To try to tell the story of Judaism, Christianity, Islam, or Sikhism without accepting the possibility that there is a Divinity and that God has a purpose of self-revelation is tantamount to saying that adherents to these religions are and have been for centuries misled. Dr. Kuldip Singh as a scientist, logical thinker and technologist with wide and thorough experience of life and death can go right ahead to enter the circle and move from the center outwards. That is, there is a Divinity who has unfolded for us the self-being and purpose of the divine through the life and teaching of the Ten Gurus and in members of the community when met together in the presence of the Shri Guru Granth

Sahib in and through its Word and Music. It is this central fact which is the heart of the book. Indeed, it is the central fact for the world's future.

The book before us reflects the author's studies and experience, especially his deep knowledge and love of the Guru. With open heart and mind he invites us to join him in his inquiries. We respond with gratitude and joy.

N. Q. King

Professor Emeritus

History and Comparative Religion

University of California, Santa Cruz, USA

	Age on assumption of Guruship	Years of Guruship
Guru Nanak Dev ji	From birth	1469 - 1539
Guru Angad Dev ji	35 yrs.	1539 - 1552
Guru Amardas ji	73 yrs.	1552 - 1574
Guru Ram Das ji	40 yrs	1574 - 1581
Gur Arjan Dev ji	18 yrs*	1581 - 1606
Guru Hargobind ji	11 yrs*	1606 - 1644
Guru Har Rai ji	14 yrs*	1644 - 1661
Guru Har Krishan ji	5 yrs*	1661 - 1664
Guru Tegh Bahadur ji	43 yrs	1664 - 1675
Guru Gobind Singh ji	9 yrs*	1675 - 1708
Guru Granth Sahib ji	104 yrs(1604-1708)	1708-till eternity

*The Light of the Lord Himself which entered Guru Nanak was passed on to the **young Gurus** who could act like Guru Nanak and thus it was the 'Light' which was acting in all.

Foreword

Having known Dr. Kuldeep Singh, an eminent surgeon and a unique interpreter of the Sikh scriptures for a long number of years, I've now no difficulty in coming to terms with his unusual methods of understanding and conveying the message of the Founder of Sikhism. For, in his view, till you reach down to the grid of energies inspiring Guru Nanak, all your approaches – historical, lexical, or sociological – are bound to remain partial, and, therefore, flawed. There are some axiomatic truths, which cannot be argued about, and which the so-called modernist thought cannot explain. One fundamental belief in Dr. Kuldeep Singh's canon is that after the Bein rivulet incident, Guru Nanak was transformed into a direct communicator of the Lord's Word. That epiphanic experience changed the entire human situation, for the Guru's nine successors were conceived as well as envisaged at the same time. It was a prophetic vision, and its consummation took place in stages – from the compilation of the *Adi Granth* by Guru Arjan Dev (his chief amanuensis being Bhai Gurdas) to the creation of the Khalsa Panth by Guru Gobind Singh, the Final Master, and the enfranchisement of the Sikhs as a sovereign entity. Hereafter, the holy Granth was the Guru and the cycle of gurudom, of the 10 linked lights or *Jyotis* had come full circle. Sikhism was now whole and inviolate, armed in truth and given the consecrated sword. The Sikh Commonwealth had now to spread its wings, far and wide, and show the light to the rest of the world.

In the boldness of his conceptions, Dr. Kuldeep Singh is not afraid to challenge some of the hallowed names in Sikh scholarship, and his logic is often complex and subtle. But one is, undoubtedly, perplexed

by his hard, one-dimensional opinions, and his explanations begin, at times, to strike us as rationalizations. His encyclopaedic knowledge and range comprehend a vast variety of contrary thoughts, but he keeps pleading for the *sui generis* character of his own understanding. It may perhaps be better to say that his *sole* inspiration in this way is Bhai Gurdas whose *vars* or odes constitute the *summa* of Sikh exegesis. He, and he alone, held the key to the hidden truths of Guru Nanak's message, and to the vast treasury of truths inscribed in the *Adi Granth*. So, Bhai Gurdas remains for him the primal savant whose penetrating insights have to be accepted on their own terms.

Towards the end of his "Introduction", he makes a revealing and astonishing statement. While admitted to the Cardiac Centre of the PGI, Chandigarh (where he once served with distinction), he had an epiphanic experience. Guru Nanak, he avers, "appeared" to him, and commissioned him to remove the misunderstandings regarding Sikhism created by historians and other Sikh scholars. The "revelation" may not go down well with the readers, but he is prepared to join issue with any one to prove the truth of his credentials.

Some of his conclusions do deserve our attention. And one of these is that no Sikh scholar has sought to explain the unique phenomenon of 5 child-Gurus – Guru Arjan Dev's elevation to the *gur-gaddi* at the age of 18, of Guru Hargobind's at 11, of Guru Har Rai's at 14, of Guru Harkrishan's at 5, and of Guru Gobind Rai's at 9. Why has such a strange happening failed to touch the imagination of scholars and ideologues, The mystery, in Dr. Kuldip Singh's view, lies in understanding the rarity of the phenomenon. For the Child-Guru is blessed in the same way with divine knowledge as the other Gurus.

There are several other controversial and prickly pronouncements in the volume, and these include his unusual interpretation of the 1984

"Blue Star" tragedy, his apotheosis of Sant Jarnail Singh Bhindranwale in the face of some disturbing facts about the Chowk Mehta's flag-carrier in his earlier 'flirtations' with his eventual foe, Indira Gandhi. What distresses one is Dr. Kuldip Singh's uncompromising rejection of all other approaches. He does not countenance modern historiography and pluralism.

All these reservations notwithstanding, Dr. Kuldip Singh's massive scholarship may not be denied. He remains alone, apart, outside of the mainstream of Sikh scholarly thought. And he's content to be what he is, where he is.

(Darshan Singh Maini)

Ardaas

too thaakur tum peh ardaas. jee-o pind sabh tayree
raas. tum maat pitaa ham baarik tayray. tumree
kirpaa meh sookh ghanayray. ko-ay na jaanai
tumraa ant. oochay tay oochaa bhagvant. sagal
samagree tumrai sutir Dhaaree. tum tay ho-ay so
aagi-aa kaaree. tumree gat mit tum hee jaanee.
naanak daas sadaa kurbaanee. || 8 || p. 268

Prayer: You are our Lord and Master; to You, we offer this prayer. This body and soul are all Your property. You are our mother and father; we are Your children. In Your Grace, there are so many joys! No one knows Your limits. O Highest of the High, Most Generous God, the whole creation is strung on Your thread. That which has come from You is under Your Command. You alone know Your state and extent. Nanak, Your slave, is forever a sacrifice.

Introduction

Fifth Nanak, Guru Arjun Dev Ji, who compiled the Guru Granth Sahib knew that the most difficult aspect of Sikhi which the Sikhs will have to understand would be the realisation that who was Guru Nanak and the successor gurus. He commenced a tradition, the morning after the installation of "*Pothi Sahib*" – the forerunner of Guru Granth Sahib in the sanctum sanctorum of Darbar Sahib in 1604. The congregation of Sikhs led by him carried the volume in a decorated palanquin from its overnight resting place 3 hours before sunrise. They moved in a procession singing and reciting specific lines from the Granth Sahib. The lines were from his special composition – *Sawaiye Sri Mukhbaq Mohalla 5*, page 1385 (*Swaiyas* from the holy mouth of the fifth Nanak) and from *swaiyas* composed by *Bhats* – his court poets (1389-1409). These *sawaiyas* not only eulogise but describe as to who was Guru Nanak, what was his relation to the Primal Lord on the one hand and the successive Gurus on the other. Every morning, since then, the Sikhs have been reciting only selections from the *Sawaiyas* and no other compositions or writing in the Guru Granth Sahib. **We cannot interpret the history of the Gurus and their mission if we fail to understand the implication of as to who was Guru Nanak according to the recordings in the Guru Granth Sahib.** Guru Arjan Dev ji had utilised the services of Bhai Gurdas, the first Sikh poet of the Guru period as the scribe of the volume and all Sikhs accept that the Guru had remarked that the "*Vaars*" or odes written by Bhai Gurdas would be a key to understand the Guru Granth Sahib. Bhai Gurdas highlights 8 times in his 40 odes as to who was Guru Nanak and what was his relation to the Primal Lord and other successors of Guru Nanak.

Failure to understand the personality of Guru Nanak and his successors has led even the celebrated Sikh author Khushwant Singh

to write in the Encyclopedia Britannica (vol 27, 1998 pp. 284-287): **"The founding of the Khalsa.** The execution of two Gurus and persecution by the Mughals compelled the Sikhs to take to arms. This was given religious sanction, on the Hindu New years' Day (April 13, 1699). Gobind Rai baptized 5 Sikhs into a new fraternity he called the Khalsa meaning the Pure. From the Persian, "Khalsa, also meaning the Pure" and gave himself and them a common surname, Singh (Lion). Kaur (Lioness) is the corresponding name given to all Sikh women. **Gobind Singh's military career was not very successful. He lost most of his followers, including his four sons. He was hounded out of the Punjab and assassinated at Nanded, now in Maharashtra on Oct 7, 1708."** Under the heading: Sikh Doctrine Practises Institutions..... Khushwant Singh further writes, "*The notion of the five Ks..... kara* ("bracelet") of steel, commonly worn on the right arm. The usually accepted explanation of the *kara* is that it is the Guru's charm against evil – a variation of the Hindu *rakhri* tied by sisters on the wrist of the brothers to keep them from harm....." (K.S./Ed.) (Emphasis – ours)

Guru Nanak had been contemplating deeply up to the age of 30 years. He was noticing the turmoil in society and total lack of ethical values. Religion was being used to create divisions and exploitation of the people. On the one hand non-Muslims were considered inferior and suppressed by the ruling Muslims and on the other hand the caste system was used to the detriment of lower castes in the Hindu Society:

1. Sloke (Guru Nanak SGGS 145)

"*The Kall Kaati Rajey Kasai; Dharam Pankh Kar udraya...*" "ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥ ਕੂੜ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥" (The *Kalyug* (present time) is like a knife, the kings are butchers and righteousness has taken wings and flown. **In this no moon night of falsehood, the moon of truth is not seen to rise anywhere.** I have become bewildered in my search and I see no path in the darkness. Mortals are crying about their hurt ego. Nanak exclaims!

By what means can the mortals be delivered.)

2. "*Maanas Khaaney Karhai Niwaj*".....page 471 "ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ॥ ਫੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ॥"... (Those who cause untold sufferings to other humans are literally man eaters but show their religiosity by offering *Namaz*. **Those who cut the throats of the lower castes are wearing the sacred threads around their neck** False is their capital and false is their trade. They earn their living through falsehood. The abode of modesty and righteousness is far from them. Says Nanak that falsehood is filling all of them.)

3. "*Saram Dharam Doaye Chhapp Khaloye Koorh Phirai Pardhan Vey Lalo*"..... page 722 "ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲ ਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲ ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲ ॥" (Modesty and ethics are standing hidden and falsehood is supreme. The functions of Qazis and Brahmins is over and Satan is reading the marriage rites O'Lalo.)

4. "*Sati Paap Karr Sat Kamaiye*".....*Raag Ramkali, Guru Nanak Dev, p.951* "ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ॥"... (Men of charity gift away the riches they gather through sin. 'The Guru' goes to their homes to instruct them. Women love their men for their money; they care not for their comings and goings. Nobody obeys the *Shastras* and *Vedas*. Every one 'worships' one's self. The *Kazi* sits to administer justice. He holds the rosary and mutters *Khuda-Khuda* (God). Accepting bribes he does injustice. When questioned he quotes verses from *Quran*. The Muslim creed permeates the Hindus. They plunder people and indulge in flattery. They plaster their cooking place to appear pure. Such is the Hindu anyone can see it. Their progeny for their dual conduct mourns the *Yogi*, the householder, one with matted hair or those who smear their body with ashes. They do not attain yoga, for they do not know the way. Nanak! This is the sign of *kalyug* (Darkage) that every one says that they know every thing. Hindu comes to the House of Hindu. Chanting sacred hymns he puts on the sacred cotton thread. Putting on the thread, he commits sins. His ablutions and

washings do not take him anywhere. Musalman praises his faith but without the religious teacher no one can find his path. Even when the way is pointed out, a rare person goes on the right track. Without good deeds heaven is not attained ... All mortal's accounts are taken in the Lord's Court and none is saved without good deeds.)

Nanak remained in this state of mind up to the age of 30 years. While working as Modi (Revenue Collector) at Sultanpur, he disappeared one morning in the local rivulet and was lost for 3 days. When he emerged on the scene again exclaiming: "there is no Hindu nor Musalman", the public accepted him as Guru Nanak. Guru Nanak also realised that he had been given the duty to bring the society on the track of righteousness.

Nanak's appointment "*Hau Dhadi Vekar Karai Laaiya*".... Guru Nanak Dev, p.150

(Me the unemployed bard, the Lord blest with His service. Be it night or day, many a time He gives His call and calls me verily into His presence. I praise Him and receive the Robe. The Nectar Name becomes my everlasting food. He who gets his fill through the Guru's Word attains Peace. I, the Lords' bard convey the Lords' message through these songs which I recite and sing wherever I go. Says Nanak by praising the True One the Perfect Lord is revealed.)

GURU NANAK IN GURU GRANTH SAHIB: "*Jot Roop Her Aap Guru Nanak Kahaiyo Taan Tey Angad Bhaiyo Tatt sion Tatt Milayo*" p.1408 (The embodiment of the Light of the Lord Himself was called Guru Nanak, from whom emerged Angad; similar to him element by element.) Historians arrive at a mistaken conclusion e.g. I.B. Banerjee in "Evolution of the Khalsa" p.4. "It may thus appear that Sikhism retained its peaceful character so long as the State did not interfere and that it was only as a reaction to the martyrdom of Guru Arjan that Hargobind resorted to the policy of armed resistance. Under

Hargobind's successors the new policy relaxed and Sikhism was possibly relapsing to its earlier path when again the execution of Tegh Bahadur brought in its train the more disciplined militarism of his successor. In other words, the transformation of Sikhism might thus be explained primarily on the ground of Muslim persecution." Although criticized by Banerjee for his conclusion (p.8-9), Cunningham is nearer the truth and more correct when he writes that "It goes without saying that the future Sikh nation grew on the foundation provided by Nanak and it is thus clear that he had planted the germs of a nation. (Cunningham, "History of the Sikhs", Reprint 1996, page 42) Teja Singh (Growth of Responsibility in Sikhism, Third Edition, page 2) is correct in his remark that "a whole nation was on the anvil, and all the teaching and action was designed to contribute to the making of its character and successive Gurus contributed some essential trait till, at last, under Guru Gobind Singh the full-fledged nation came into being."

Another notable aspect of the History of our Gurus which has been ignored and not given due importance is as to why did Guru Nanak install Lehna naming him Angad, claiming him to be a part of his body, in his place as the Guru a few weeks/days before his departure from this world. Guru Nanak had written all aspects of the Sikh thought and had also collected the compositions of 15 Hindu-Muslim saints of all denominations. He chose to include the "*bani*" or the compositions of only those saints who believed in the oneness of the creator and His equal benevolence to all without any discrimination based on caste, religion and sex. He could have compiled this voluminous literature into one volume which would have been half the size of the present day Guru Granth Sahib. He had not left any religions thought to be commented upon or explained by his successors. **Neither Guru Nanak nor any of his successor Nanaks explained their specific worldly mission.**

The above idea came to the mind of the writer when he completed a reading of The Guru Granth Sahib at the age of 15 and remained

almost unanswered until July 2000. He is beholden to the benevolence of Guru Nanak Sahib when during deep contemplation while recovering in the Intensive Coronary Care Unit of PGI Guru Nanak Sahib clarified the mystery as to who he was **"about ourselves we have given everything in Guru Granth Sahib but no one has studied it. You would understand our programme by carefully reading *Vaars* of Bhai Gurdas."**

Another important fact which has hardly been commented upon by Sikh scholars is that besides Guru Granth Sahib and the writing of Bhai Gurdas, no body else wrote any poetry or prose detailing any historical events concerning the Gurus and the Sikh Panth or Nation between 1469-1708. No Sikh recorded any episode or even any remarks uttered by any Guru besides the revealed *Gurbani* recorded in the Guru Granth Sahib. **Thus the only authentic source materials for the events occurring during the Guru Period are the Guru Granth Sahib and the writings of Bhai Gurdas.** Ernest Trumpp, a noted linguist was charged by the British in 1860 to translate Guru Granth Sahib into English. Trumpp was stuck while trying to write an introduction about the Sikhs and their Gurus. He looked through all the old manuscripts in the India Office Library London and located the oldest manuscript detailing some anecdotes from the life of Guru Nanak only. Major Colebrook had presented this "*Janam Sakhi*". Scholars dated its origin about 1634 – during the period of Guru Hargobind Sahib. *Sikhs were not aware of its existence and no Guru had remarked about it.* * (please see footnote on page 68)

GURU GRANTH SAHIB AS SOURCE OF GURU HISTORY: Scholars have not given due importance as to what is given in Guru Granth Sahib about our Gurus. In the "*odes*" of "*Rai Balwand and Satta*" in *Raag Ramkali* on page 966-968 is a detailed note about the Gurus. An abridged version describing our Gurus is as under:-

"Nanak established the Lord's Empire and laid a strong foundation of the fortress of Truth. Nanak placed the 'Royal Crown' over Lehna's

head (Guru Angad) who used to partake the Nectar of the True Name. Guru Nanak placed the soul illuminating powerful sword of his instruction in Lehna's mind. During his lifetime Guru Nanak made obeisance unto his disciple. Guru Nanak, while alive gave the apostolic mark (to Angad)... same is the Divine Light; same are the ways; only the body changed. The sovereignty of Guru Angad was proclaimed and the True Creator confirmed it. **Changing his body, Nanak has occupied the Throne, which has hundreds of branches...** Such is mother Khivis' spouse (Guru Angad) who sustains the world. Nanak made the Ganges flow in another direction and people say: "What has he done?" God incarnate Nanak, the Lord of the world, uttered the Supreme Truth aloud and Lord Himself blended Nanak with Himself. Guru Amardas obtained the same apostolic mark, the same throne and the same court. He was approved like his "father" and "grandfather" (Nanak). Blessed, Blessed is Guru Ram Das for He who created you also embellished you. O, what a miracle that creator Lord has himself established you. You rid all who come to you, of Greed, Lust, and Attachment with all their ramifications... **You are Nanak, You are Angad and you are Guru Amar Das.** The four Gurus illumined their own times and then came, Arjun their very soul. Guru Arjun is seated on Nanaks' Throne and see how sparkles his star-studded canopy. From where the sun rises to where it sets, the Guru illumines all the four corners of the Earth."

Some of the important lines detailing the relationship of the Gurus with the Primal Lord, which are sung every morning by the congregational procession bringing the Guru Granth Sahib early in the morning to the Sanctum, are the following – Pages 1385 – 1409.

1. *Sawaiyas* Sri Mukhbak M.5 (from the Holy mouth of fifth Nanak): The last line of the 9th concluding *sawaiya* sums up: "Balio Chirag Andhiar Mein Sabh Kal Udhri ik Naam Dharam; Pragat sagal her Bhavan Mein Jan Nanak Gur Paar Braham" p. 1387.

"Through your Name, the world enveloped in Darkness, is illumined: the whole Age is Saved and you, Guru God (Nanak) have become Manifest in all the Worlds."

2. *"Tretai Tae Maaniyo Ram Raghuvansh Kahaa-yo Duapar Krishan Murar Kans Kirtaarath kee-yo Kaljug Parmaan Nanak Gur, Angad Amar Kahaa-yo Siri Guru Raaj Abchal Atal Aad Purakh Farmaiyo"* p. 1390
In the *Treta* Age (yug) You were called Ram of the Raghu Dynasty. In the *Duapar* Age You became Krishna and provided deliverance to Kans. **In the Kali Age You are called Nanak, Angad and Amar Das.** The Primal Lord has commanded that your rule will remain immovable and eternal.
3. *"Aap naraa-in kalaa Dhaar jag meh parvari-yeo. Nirankaar aakaar jot jag mandal kari-yeo."* p. 1395
The Lord Himself wielded His Power and made Himself manifest on the Earth of the Solar System.
4. *"too satgur chahu jugee aap aapey pamesar."* p. 1406
You are the True Guru of the four Ages. You yourself are the Lord.
5. *"Jot roop Har aap Guru Nanak Kahaiyo"* p. 1408
The Embodiment of the Lord Himself was called Guru Nanak.
6. *"Japio Jinn Arjun Dev Guru Phire sankat Jone garabh naa aaiyo."* p. 1409
Whosoever meditates on Guru Arjun, does not pass through the distress of the cycles of births and deaths.
7. *"bhan mathura kachh bhed nahee gur arjun partakh-y har."* p. 1409
Mathura says: there is no difference between God & Guru Arjan the visible Lord.

Guru Arjan has included this eulogy to 'himself' for some purpose. It is clear that this eulogy does not pertain to the person who was tortured to death on the order of Emperor Jahangir. It is for the

"Light of the Lord Himself" which had entered Guru Nanak and was now in Guru Arjan. It is clarified further that Guru Arjan is indeed the visible Lord Himself.

We have to firmly understand that it was the "Light of the Lord Himself" that had transformed a mortal Nanak into "Guru" Nanak. Guru Nanak passed on this Light to Lehna transforming him into Guru Angad a few weeks/days before Nanak the mortal left this world. **It was this "Light" which transformed 18 year old Arjan into Guru Arjan; 11 year old Hargobind into Guru Hargobind; 14 year old Hari Rai into Guru Hari Rai; 5 year old Harikishan into Guru Harikishan and 9 year old Gobind Rai into Guru Gobind Rai later called Guru Gobind Singh.** The Eternal Light is now enshrined in the "Word Guru" that is "Guru Granth Sahib", the Lighthouse of Humanity. Guru Nanak himself had clarified:

"Gur Mein Aap Rakhiya Kartarey" Guru Nanak 1024

Within the Guru, the Creator has placed His own self.

We have to understand and interpret the fundamental history and mission of our Gurus with this firm belief that Guru Nanak came with the Light of the Lord Himself and this Light was passed on to the successor Nanaks. This is the basis of this treatise.

GURU NANAK'S MANDATE:

"Charhiya Sodhan Dharat Lokai" (Bhai Gurdas Vaar - I) Guru Nanak commenced his journey to bring the Humanity on this Earth to the Path of Righteousness. This mission was not a one-time affair but a perpetual one.

A perusal of the Adi Guru Granth Sahib (AGGS) immediately brings out the fact that the Gurus and Bhagats whose Bani is enshrined in AGGS were fully conversant with the truths contained in the Vedas, Shastras, Simritees and the Muslim Religious texts. There is no religious truth which is not portrayed in AGGS. AGGS has no geographical or ethnic limitations. **Anybody, professing any religion would find the**

eternal religious and ethical truths in Adi Guru Granth Sahib, The Light House of Humanity.

The social conditions existing in the country and in the world are akin, or even worse than they were at the advent of Nanak Sahib. **There is rampant class, caste and ethnic enmity between the religious and ethnic groups with every-day violence.** Innocent lives are being lost everywhere. There is widespread personal race to scam money by every possible means. Where Nanak Sahib and other religious teachers taught that one should control the five basic human urges of lust, anger, greed, attachment and pride or ego, we are seeing a conflagration of these evils all-around. Leaving aside the tremendous and useless expenditure of crores (billions) and loss of human lives in Kashmir, the earthquake of 26th January 2001 exposed the wide spread corruption at Ahmedabad where the newly-constructed blocks crumbled. The 'Tehelka' tapes have brought to light the corruption in high places involving every segment of society in India. **The unnecessary loss of life in the Arab-Israel conflict, Srilanka, other conflicts in several parts of Africa, Yugoslavia, India, USA, Afghanistan and now in Iraq, and the ever-present danger of atomic war point out that inspite of our reaching the moon and tremendous advancement in the computer and information technology, human nature has not changed a bit.**

THE CORE IDEA OF THE BOOK:

"Sikhi, Khalsa and Panth or Nation did not result from the impact of Historical forces or events but emerged according to the mandate of Akal Purukh received by Guru Nanak and worked upon step by step by him and his nine successors."

Catholicity of Nanak is represented by the Sixth Nanak Hargobind ji giving land for a Mosque in the new town of Hargobindpur.

Who was Guru Nanak?

We can say without any contradiction that in the 239 years of the Guru period (1469-1708) no body wrote the contemporary day-to-day history of our Gurus. The *Puraatan Janam Saakhi* containing anecdotes from the life of only Guru Nanak, has been dated by scholars as 1634, 95 years after Nanak had finished his sojourn on this earth during the Guruship of Guru Hargobind ji. We have not come across by word of mouth whether Guru Hargobind ji or any later Gurus had any knowledge about this composition or their remarks about it. This and the other "*Janam Sakhis*", all describing anecdotes from the life of only Guru Nanak Dev ji came to the notice of the scholars after 1870. They were not known to the Sikhs before this. It is common knowledge that Guru Arjan Dev ji, did not include the writings of Bhai Gurdas, who was the scribe of Pothis Sahib (the fore-runner or the first recension of Guru Granth Sahib) in it, but had remarked that Bhai Gurdas's compositions provide a key to the understanding of *Gurbani* and *Sikhi*. Thus the most authentic source about the true history of our Gurus are Guru Granth Sahib and the writings of Bhai Gurdas. Before we can understand *Sikhi* and the aim of Guru Nanak and his successor Gurus we must be clear as to who was Guru Nanak and what is written about him in these two authentic sources.

Guru Arjan Dev ji, the compiler of Pothis Sahib has included besides the Bani of our Gurus and various known saints and Bhagats some other compositions with some purpose. For us, who believe that Guru Granth Sahib has been ordained as our living Guru, accept each and every word in it as unquestioned Eternal Truth.

The Vaar of Ramkali uttered by Rai Balwand and Satta the Drummer (Page 966).

This *Vaar* clarifies that Guru Nanak just changed his body and the Light of the Lord was passed on to Guru Angad while Guru Nanak was still alive. In the end: "*The four Gurus illumined their own times and the Lord Himself assumed the fifth form.*"

"He created Himself and He Himself is the supporting pillar.

"He Himself is the paper (writing tablet) He himself is the pen and He Himself is the writer (scribe)..."

"Guru Arjan sits on the throne; the royal canopy waves over the True Guru."

"From where the Sun rises to where it sets, the Guru illumines the four corners (of the earth)..."

"The four Gurus enlightened their times and the Lord Himself assumed the fifth form (Guru Arjan)."

"Swayyas Sri Mukhbaak Mohalla 5 (p.1385-1387)

This is the next *bani* which throws lot of light as to who was Guru Nanak. If we go through the first chapter of 9 sawayyas and contemplate carefully with the help of all translations then it is not difficult to conclude that in this chapter Guru Arjan is describing in very discreet language the relationship of Guru Nanak and Akal Purukh. Very Very subtly and repeatedly he is stressing that Guru Nanak was carrying the Light of the Creator Himself. Guru Arjan with the Light of Akal Purukh was writing these sawayyas and the prefix Sri is meant for the spirit of Akal Purukh who is writing these Sawayyas. In these nine Sawayyas, Guru Arjan Dev ji is repeatedly praising the Primal Lord on the one hand and also conveying to us that there is no difference between Akal Purukh (the Primal Lord) and Guru Nanak. In spite of millions and millions of readings of the Guru Granth Sahib, the Sikhs did not notice this fact because *possibly* Akal Purukh wanted this fact to be dormant till the 21st century.

Sikhi is not just another religion. The Light of the Lord Himself

came in the human body of Guru Nanak with a specific purpose and programme. Let us briefly go through these Sawayyas of Sri Mukhbaak Mohalla 5 and contemplate on the meanings in depth:

1. *"The Primal Lord, the creator is Himself the doer of all the deeds.*

- § You are all pervading everywhere and filling all hearts.
- § You are seen pervading the World. Who can know your state.
- § You protect all, You are our Lord and Master
- § The imperishable and Formless Lord, You Created Yourself.
- § You are the One and Only; no one else is like You.
- § O, Lord you have no end or limitation. Who can contemplate You? You are the Father of the World and the Support of all Life.
- § *The servant Nanak, the devotee has been accepted at the door of the Lord as equivalent and comparable to the Lord Himself that what can my (Guru Arjan) one tongue describe his (Guru Nanak's) greatness. I can only recite Wonder Wonder Wonder for ever Wonderful. (1)*

2. Streams of Nectar flow, Your treasures are un-weighable and overflowing in abundance. You are Infinite Sublime and Remotest of the Remote

- § You do as You please without taking counsel of another and in Your Will, Creation and Destruction occur in an instant.
- § No one else is like You; Your Light is immaculate and by uttering Your name *hari hari* millions of sins are washed off.
- § O, Lord how can your slave Nanak (Here it means Mohalla 5), utter with one tongue the praise of Your saint (meaning Guru Nanak) who is just like You.
- § I can only recite Wonder, Wonder, Wonder, Wonder for ever Wonderful." (2)

3. You established all the worlds from within Your Oneself and extending them You are all pervading and yet You Yourself remain detached.

- § O Lord there is no end or limit to Your Glorious Virtues; all beings and creatures are Yours. You are Giver of all, the one Invisible Lord.
- § He Himself supports the Universe, revealing His All powerful creative potency. He has no colour, form, mouth or beard.
- § Your one servant (devotee Guru) Nanak accepted at Your door as Your equal What can one tongue recite except that Wonder, Wonder, Wonder, Wonder hundred times Wonderful.
- § Repeatedly Guru Arjan is writing that "Guru Nanak Alone has been accepted at the door of the Primal Lord as His equal and what can one tongue of (Guru Arjan) recite except Wonder, Wonder, Wonder, Wonder ever Wonderful. (3)

4. My Lord, You are the Treasure of all virtues; who can know the value (worth) of Your wisdom and thoughts. Your place or seat is the Highest of the High. Mind wealth and breath of life belong to You alone. The world is strung upon Your Thread. What praises can I give to You – the Greatest of the Great.

- § Who can know Your mystery? Unfathomable, Infinite, Divine Lord. Inconceivable is Your power and You are the support of all.
- § Your devotee Nanak at your door has been accepted equivalent to you O'Lord. What can one tongue (of Guru Arjan) describe except utter, Wonder Wonder Wonder, Wonder ever Wonderful. (4)

5. O, Formless, Formed, Undeceivable, Perfect, Imperishable.

- § Blissful Unlimited, Beautiful, Immaculate, Blossoming Lord
- § Countless sing your praises but they do not know even a tiny bit of Your extent.
- § That humble being upon whom you shower your mercy is

able to meet You.

§ Blessed, Blessed and Blessed are those humble beings upon whom the Lord showers His mercy.

§ **Whosoever meets with the Divine Guru Nanak, is rid of both birth and death. (5)**

6. The Lord is said to be True, True, True, True the Truest of the True.

§ There is no other like Him. He is the Primal being, the Primal Soul.

§ Chanting the Ambrosial Name of the Lord, the mortal is blessed with all comforts.

§ Those who taste it with their tongues, those humble beings are satisfied and fulfilled.

§ That person who becomes pleasing to his Lord (or that person with whom the Lord is pleased, he loves the Sat Sangat or the True congregation.

§ **Whosoever worships the Divine Guru Nanak saves all his generations. (6)**

7. True is the Lords' congregation and Court. He has kept the True Guru with Him. Sitting upon his Throne of Truth, He administers True Justice.

§ The True Lord Himself fashioned the Universe. He is infallible and does not make mistakes.

§ The Naam (contemplation of the Lord) the name of the Infinite Lord is like a jewel whose priceless value cannot be appraised.

§ That person upon whom the Lord of the universe showers His Mercy (Grace) obtains all comforts.

§ Those who touch the feet of the God Incarnate Guru Nanak (or the Divine Guru Nanak) do not have to enter the cycle of birth and death again.

§ **Those who worship the Divine Guru Nanak do not enter the cycle of birth or death again. (He is not cast into the**

womb again.) (7)

8. What type of Yoga, what type of spiritual wisdom and what type of meditation and what is the way to praise the Lord ?

§ The Siddhas and the seekers and the three hundred and thirty Million Gods cannot find even a tiny bit of the Lord's value.

§ Neither Brahma and other God's nor Brahma's sons (Sanak, Sanatan, Sanat Kumar and Sanandan) nor the thousand headed serpent king Sheshnag find the limits of His glorious virtues.

§ The un-sizable (Inapprehensible) Lord cannot be sized (apprehended). He is pervading and permeating amongst all.

§ **Those who worship the Divine Guru Nanak are liberated (emancipated) forever, here and hereafter. (8)**

9. O, Compassionate Lord, I seek Your sanctuary, Your refuge. Please bless me with gift of the dust of the feet of saints, grasping them I may cross over the dreadful world ocean.

§ Please listen to my prayer, if it pleases you, O, my Lord and Master My mind yearns for Your Blessed Vision. My mind abides in Your worship.

In the darkness a lamp has been lit by revelation of religion of Your ever remembrance Name. In all part of the World Your servant Nanak has become manifest as Guru God Himself.

We may conclude: **THE LIGHT OF THE LORD, HIMSELF WAS CALLED GURU NANAK**

At the ambrosial hour of *Amritvela* (a few hours before sunrise), Guru Arjan Dev Ji, the fifth Nanak commenced the practice of taking the "*Pothi Sahib*" from Kotha Sahib where he himself had slept on the ground near the *Pothi Sahib* kept for the night in a bedecked *Palki*. Guru Sahib was himself waving the *Chowri* as the Sangat was singing the *Swayyas* of *Bhatts* and *Swayyas* of Sri Mukhvak Mohalla 5. Even today you hear on the radio and television when the *palki* reaches the Harmander the important lines of Gurbani, which the fifth Nanak wants us to understand and imbibe:

"JOT ROOP HAR AAP GURU NANAK KAHAIYO"

"TAAN TEY ANGAD BHAIYO, TAT SION TAT MILAYO"

"BALIYO CHIRAG ANDHIAR MEIN, SABH KAL UDHRI IK
NAAM DHARAM

PRAGAT SAGAL HER BHAVAN MEIN JAN NANAK GUR
PARBHARAM"

"AAP NARAIN KALA DHAAR JAG MEIN PARVARIO" (Guru
Amardas)

"TUN SATGUR CHAU JUGI AAP AAPEY PARMESHAR" (Guru
Ramdas)

"JAPIO JIN ARJAN DEV GURU PHIR SANKAT JON GARABH
NA AIYO"

"BHANN MATHRA KACHH BHED NAHIN GUR ARJAN
PARTAKH HER"

"GUR ARJAN SIRR CHHATAR AAP PARMESHAR DEEIYO"

"DEVPURI MEIN GAAIYO AAP PARMESHAR BHAIYO" (Guru
Ramdas)

"CHHATAR SINGHASAN PIRTHMI GUR ARJAN KAU DEY
AIYO" (meanings already given in the introduction)

Guru Arjan was wanting the world to know that the "The Light of the Lord Himself was called Guru Nanak" and the same light was embodied in the successor Gurus". *Guru Arjan's showing extreme reverence to the Pothe Sahib was to exclaim that the Real Guru was the Bani or Shabad and not the mortal frame of the Guru. It is for this reason that the days of physical birth or demise, even Shahidi days of the Gurus were not celebrated as festival days during the Guru Period of 239 years.*

Thus Nanak is unique that when he was endowed with the Light of the Lord Himself he became the Guru.

GURU NANAK'S REVOLUTION

There are many religions and numerous cultures. Some recognise and believe in the entity of the Creator and there are others that do not; all are acceptable to Him. Guru Nanak realised this at the very young age of 7 years, when he spoke to his teacher: "sassai soi srishat jin saaji sabna sahib ek bhaia....."(p.432)

O Pandit! The letter 'S' (sassai) tells us that the lord, who has created this Universe is the true master of all the beings. The lives of those have been successful whose heart remained fully imbued with His service.

Muslims had been ruling Punjab for nearly 500 years when Guru Nanak arrived on the scene. During this period the Muslim invaders coming from the west had been looting and killing the Hindus, destroying their temples and taking away their women. The people suffered horrible brutalities without offering any resistance. Nearly half the population of Punjab had been converted to Islam. The Hindu society was divided into a rigid caste system in which Shudras or untouchables were treated worse than animals. Renunciation, asceticism and withdrawal from life were regarded as the highest form of Hindu Religion. For the Hindu masses, Ganga Ishnan (ritual bathing in the Holy Ganga River) was to absolve them from all their sins. Hindus had become totally demoralised. Guru Nanak recorded all this in his famous composition – Asa di Var, and prescribed it for morning kirtan, so that his followers could see the extent of their degradation and need for their uplift:

"Antar puja parhen kateban sanjam turkan bhai.....neel vastar pahar hovai parvan....." (p.471-472)

"The Hindus worship their idols in their homes but outside they read

Quran and other Muslim religious books and they have adopted the life style of Turks. They wear blue coloured clothes to appease their rulers and earn their livelihood by working for those whom they call *malechhas* (barbarians). In the Muslim houses, the Hindus eat *halal* (kosher) meat of goat but in their own houses they plaster their cooking space, draw a line around and forbid anyone to enter the area lest their food gets defiled. In their cooking space those false ones sit and cry – lest it be defiled, lest it be defiled and these impure people then cleanse and rinse their mouths. Nanak says: Dwell on the Truth. If your heart is pure then alone you can understand the eternal Truth.”

The Guru was always engrossed in his thoughts. His parents thought that he was suffering from some ailment, and called a *vaid*, the local physician. When the *vaid* held his arm to feel his pulse, Nanak uttered: "*vaid bulaya vaidgei pakar dhandoley bahan. bhola vaid na janani karak kareje mahen.....*" (p.1279)

"The *vaid* is called to diagnose my illness and he holds my arm; the ignorant *vaid* does not know that the trouble is in my mind. *Vaid*, if you are a true *vaid*, then diagnose my illness first."

Nanak was given several jobs to occupy his mind. He was married and had two sons. His last job was as storekeeper for the Nawab at Sultanpur. One morning, at the age of 30 in 1499, he entered the local rivulet for a bath and disappeared for 3 days. During this period, he got enlightenment and discovered the mission of his life. Analysing the subsequent events of 209 years, it is not difficult to surmise that Nanak was given the mandate to start a new religion and carve out a new *Panth* (Nation) based on this. (*Aagya Bhayee Akal ki Tabhae chalayo Panth – Panth was commenced by the order of the Akal Purukh*). He was convinced that his duty was not to reform the prevalent religious practices only, which was an impossible task, but to create a new *Panth* which would give a lead to all the existing religious creeds and act as a bridgehead to unite them. He immediately commenced this work by taking along with him Mardana, his Muslim

rebec-playing friend. By singing *Gurbani* he preached to everyone for 40 years the concept of a universal religion of mankind free from all myths. During this period he spent about 28 years in travelling from Imphal in the east to Mecca in the west, from Himalayas in the North to Sri Lanka in the South, Zigzagging all the way. He was forthright in his utterances. e.g., "*kaadi koorh bol mal khaye.....*" (p.662)

"*Kadi (Kazi)* gives false judgements and, thus, eats dirt. Brahmin literally kills living beings and then undergoes purification baths. *Jogi* is blind to the reality of life. All these three are bereft of spiritual life. Only a true *Jogi* understands the spiritual reality and by the Grace of the Guru (Lord) knows the unity of Godhead. A real *kazi* turns his mind away from worldly goods and by His Grace always remembers death. A true Brahmin remains attuned to Brahma and saves himself and his kin. He alone is wise who keeps his mind away from all types of evil. A true Muslim keeps his mind scrubbed clean." [G.G.S., p. 662].

Guru Nanak, however, never revealed that the intention of his teaching was to commence a new religious philosophy and weld his followers into a new nation. It is for this reason that the objectives of his preaching have remained an enigma for historians. Most, like Dr. H.R. Gupta, conclude (Vol. I., p.103): "Guru Nanak's aim appears to be to lay the foundation of a reform movement which should serve as a bridgehead between Hinduism and Islam." But for Guru Nanak there would neither have been Sikhi nor the Sikh *Panth* or Nation. It is equally true that if Guru Nanak had openly revealed his intention, there would have been allround opposition both from Muslims as well as Hindus.

Sikhs should always keep on contemplating that if the Panth(Sikh Nation) is the result of the mandate of Akal Purukh then what can be the objectives and the duties of the Sikhs.

Guru Nanak contemplated in Punjabi and the *bani* was, thus, revealed

to him in this language. Guru Ji wrote and recorded the *bani* in the "Gurmukhi script" – a script evolved by him by modifying the crude letters of Landa or Mahajani script and completing the same by adding *maatras* to denote vowel sounds. The *bani* was written in a concise grammatical order where the indicator *maatras* changed the meaning of the word. Throughout his travels he went on enriching the language by adopting vocabulary from other languages which he came across.

He also collected and wrote the *bani* of several *bhagats* or *saints*, both Muslim and Hindus of various castes, whose basic ideas tallied with his own, in the local language and *Gurmukhi* script. This indeed was a revolutionary step, as the Hindu religious texts were all in Sanskrit language written in *Devnagari* script. Sanskrit was not a spoken language and the religious texts were explained to the people by Brahmins usually in the form of rituals prescribed for specific occasions. The public at large could not themselves read and understand the Sanskrit texts. The *Shudras*, in addition, were banned from learning Sanskrit – the language of Gods. The Punjabi speaking Muslims were explained their religion by the Arabic knowing *mullahs* and *kazis*. The literate among the public used to learn the Persian language and script, which was the court language and hence helped them to get Government jobs. The Sikhs learning the new script and writing the *bani* for their own use were called *Gurmukhs* and, thus, the script came to be called *Gurmukhi*.

Guru Nanak settled at Kartarpur, on the bank of Ravi, during the last 12 years of his life. He commenced organization of the *Panth* (Sikh Nation) on the twin pillars of *Sangat* & *Pangat*.

Sangat (Congregational Singing)

- By singing the praises and attributes of the one and only one Primal Lord, Sikhs established their direct communion with Akal Purakh without any mediator.

- For their personal promotion and overcoming the five main evils of Lust, anger, greed, attachment and ego, singing of the *Gurbani* was the

best means.

- Personal and congregational prayers to Akal Purakh was the Guru Nanak's unique method of developing self confidence and overcoming all personal and family problems.

- Guru Nanak conveyed the truth about the Creator, His Creations and many scientific truths through the revealed *Gurbani* and the Sikhs were kept away from myths.

- Guru Nanak conveyed to the Sikhs the ills and the evils of the society including their demoralisation, the equality of Human beings, and the honoured place of women through *Gurbani*. Daily morning singing of the *Bani*, '*Asa di Vaar*', in a nutshell highlighted his essential teachings.

Guru Nanak composing *Gurbani* in the language of the people and writing it in the completed local script later called '*Gurmukhi*' kept the newly emerging Sikh Nation away from the influence of Brahmins and Sanskrit; Islam, Persian and Arabic. Thus right from the day one Guru Nanak laid the foundation of an **Autonomous and free religion society and nation.**

Pangat (Langar)

Pangat was also a unique thought of Guru Nanak. In the community kitchen or *Langar*, sitting shoulder to shoulder without any distinction of caste or Religion is well known to everyone as the method of removing untouchability but this had other important aspects:

- Removing the distinction of status in society. Rich or poor, persons with highest status in society sat shoulder to shoulder with the poor and people with the lowest position.

- *Langar* was run by personal contributions of Sikhs alone. Guru Amardas refused any endowment from Akbar for this purpose.

- Sikhs would contribute from their personal earnings and in this way Sikhs were made to get out of only thinking about their own and personal family welfare.

- *Langar* worked as a useful vehicle for propagation of Sikhi. Anybody and everybody was welcome to share the food without

discrimination.

- The *sangat* eating together, developed fellow feeling and started feeling as belonging to a separate and distinct group.

- The contributions received were also utilized to help the needy specially during famine or failure of crops and for community projects.

Although written more than 60 years after the ascension of Guru Gobind Singh, the author of *Mehma Parkash* (Part 1, p.316, 327) – Sarup Das, writes a very plausible account of Guru Nanak passing on the Guruship to Guru Angad. After installing him as the Guru and bowing before him, he asked his sons and all the Sikhs to pay obeisance to Guru Angad. He gave him his bag containing all his writings. He advised Guru Angad to immediately proceed to Khadur and occupy the *singhasan* (throne) kept by him with Mai Bhirai, and promised to visit him. When Guru Nanak paid his promised visit, he found Guru Angad sitting in meditation on the floor. When Guru Angad opened his eyes, Guru Nanak remonstrated why he was giving trouble to his body when he had been asked to sit in a composed manner on the throne. He reminded him about his assignment, which was to organise the *panth*. Guru Nanak urged him to begin organisation of the *Panth* right away. Guru Angad immediately began by teaching the 'Gurmukhi' alphabet to the Sikhs. Sikhs were expected not only to memorise *gurbani* but also write it. "As the number of disciples increased, the expenses of *langar* went up. Angad opened more centres and organised a regular system of collecting offerings to meet their expenses. He had copies made of Guru Nanak's hymns and supplied one to each centre... This step had far-reaching results. It gave the Sikhs a written language distinct from the written language of the Hindus and the Mussalmans and thus fostered a sense of their being a separate people" (Khushwant Singh: History of the Sikhs, 1978, Vol.I, pp. 50-51).

At the age of 61, Amar Das, a devoted Vaishnav Hindu, heard the *bani* of Guru Nanak being recited by his brother's daughter-in-law who was Guru Angad's daughter, and was spell bound. He went along

with her and immediately accepted the 36 years old Angad as his Guru. He served him day and night with utmost devotion. Guru Angad bypassed his sons and gave Amar Das the mantle of Guruship, passing on the message of Guru Nanak that he had to further organise the *Panth* (*Mehma Parkash*, Part II, p.57): "ਜੋ ਗੁਰੂ ਬਾਬੇ ਜੀ ਹਮ ਸੋ ਕਹੀ ਸੋ ਹਮਰੇ ਚਿਤਮੋ ਦ੍ਰਿੜ ਰਹੀ। ਵਹੀ ਬਚਨ ਤੁਮ ਸੇ ਅਬ ਭਾਖੋ ਧਰ ਗੁਰਮੁਖ ਪੰਥ ਨੀਵ ਸਚ ਰਾਖੋ।" (Whatever was said to me by Guru Baba remained firmly imprinted on our mind. We pass on the same pledge to you: That you lay the true foundation of the *Gurmukh Panth*.) **Thus it is clear that The Akal Purukh through Guru Nanak ordained the creation of the Panth.** Guru Amar Das moved to Goindwal and got a *bauli* - a large deep well, constructed where, water could be reached by descending 84 steps and this became the first pilgrim centre of the Sikhs. Guru Amar Das made the institution of *langar* compulsory, so that all had to partake of food in the *langar* before seeing him. He composed a large number of hymns and combining them with those of the earlier Gurus and the *bani* of the *bhagats*, propagated the same. The number of Sikhs increased rapidly and to serve them he appointed 22 *sangtias* to head 22 *manjis* located in different parts of the country so that the Sikhs could gather there daily and specially on full moon day and new moon or *amavas* day and get instructions from the local Sikh leaders. All of them would visit the Guru on *Maghi* in January, *Vaisakhi* in April and *Diwali* in November.

Emperor Akbar visited Goindwal and had to take food in *langar* before he could meet Guru ji. He was impressed with the institution of *langar* where food was served to one and all, and offered a *jagir* for the same. Guru ji declined to accept it saying that *langar* was run only by contributions from Sikhs. Akbar then presented Guru Amar Das's daughter, Bhani, a marriage gift of 12 villages (M.A. Macauliffe, Vol. II, p.97, Amritsar Gazetteer 1883 – 1884 quoted by Khushwant Singh, Vol. I, p. 55). Guru Amar Das Ji also purchased adjoining land from Mulsims by paying 700 Akbaris (Gold Coins).

The *bani* being in Punjabi was easily understood by the masses who started joining the Sikh fold. They stopped going to the Brahmins for religious instructions from Sanskrit texts. This aroused the hostility of Brahmins who complained to Akbar that Guru Amar Das had forcibly usurped land and made the *bauli*. Akbar dismissed their complaint. Muslims of Goindwal also showed their hostility by troubling the Sikhs. Muslims would break their pitchers or would snatch them. Guru ji ordered his Sikhs to remain calm and refrain from retaliation. Guru Amar Das spotted an orphan Jetha among his *sangat* whom he selected as his son-in-law and marked him as the future Guru after him. Just as Nanak and Guru Angad had ignored their sons, similarly Guru Amar Das also bypassed his sons and chose Ram Das to carry forward the spirit of Guru Nanak and organise the faith and the *Panth*. **Guru Amar Das asked Ram Das to proceed to the land given by Akbar and start building a new town. He asked him to dig a *sarovar* (pool) on the land purchased from the Muslims.**

After the demise of Guru Angad, Baba Sri Chand, the elder son of Guru Nanak and founder of the ascetic sect of *Udasis* became active and tried his best that the Sikhs should break away with Guru Amar Das and follow him. His teaching was liked by many Hindus, who flocked to him. Guru Amar Das considered it a great danger to the Sikh *Panth*. **He preached that those who believe in *Udasis* had no place among the Sikhs of Guru Nanak. Running away from life like *Udasis* was against the creed of Sikhs.**

Guru Amar Das composed his *bani* "*Anand*" or *Song of Bliss*, and along with other hymns of *Gurbani*, this was sung at times of social functions of births, marriages and deaths. **No Brahmins were called on these occasions and Sikhs became a separate social entity and dissociated themselves from Hinduism.** Thus, under Guru Amar Das the difference between a Hindu and a Sikh became pronounced and the Sikhs began gradually to drift away from the Orthodox Hindu society (I.B. Banerjee, *Evolution of the Khalsa* (Vol. I, pages 181-

182). Not only was *sati* prohibited, Guru Amar Das also abolished the system of *pardah* (veil) which was practised both by the Hindu and Muslim women.

Guru Ram Das Ji commenced organising the new city originally called *Chak* Ram Das, inviting the Sikhs and others to settle there and also completed digging of the two *sarovars* (Water Pools), "*Santokhsar*" and "*Amritsar*". **He ordered the Sikhs to do away with the practice of asking the Brahmins regarding the auspicious time (*Mahurat*) for commencing any event. Instead he impressed upon the Sikhs to offer prayer at the commencement of any work or activity.** "*Keeta Loriye*h Kum so hari pai aakhiyea; Kaaraj daye swar satgur such sakhiyea" "Whatever work you desire to do make a prayer for that to *Akalpurukh* (Primal Lord). He shall accomplish your task. The true Guru bears true testimony to it." [G.G.S., p.91, *Pauri M.4*]

In the extensive additions to *Gurbani*, he wrote a hymn on the marriage ceremony: "*har pahalrhi laanv parvarti karam dirrhaiya balram jiyo*" (p.773)

"By the first marriage ceremonial round, the Lord has impressed the duties of active worldly life. You utter the hymns of the Guru instead of *Vedas* of Brahma to hold fast to righteousness dispelling your sins."

Guru Ram Das appointed *masands* for not only preaching the faith but for collecting offerings for the Guru's treasury. He had seen early that his youngest son Arjun was the fittest person to hold the mantle of Guru Nanak.

"This succession of Guru Arjun Dev changed the very character of Guruship and materially contributed to the growth of Sikh power, for henceforward the Guru was looked upon by his disciples not only in the light of a spiritual guide, but also as a worldly lord and a ruling sovereign" (S.M. Latif, 'History of the Panjab - 1889' p.253). The Sikhs now started addressing Guru Arjun as *Sachcha Patshah* (The True King). Guru Arjun brick lined the pools of Santokhsar and Amritsar and in the midst of Amritsar or pool of Nectar he constructed

Harmandir having four doors.

To demonstrate that Nanaks believed in the equality of all religions, Guru Arjan, the fifth Nanak requested his Muslim friend Hazrat Mian Mir to lay the foundation of the Darbar Sahib. This was a unique gesture on his part. **Thus a Muslim laid the foundation of the Central shrine of Sikhi.** The Harmandir Sahib was open to people of all castes and religions coming from any direction. Guru Arjun Dev developed other cities like Tarn Taran, Kartarpur, Sri Hargobindpur and Chhehratta, building more pools. The *masand* system, started by Guru Amar Das was extended and Guru Arjun made obligatory for the Sikhs to contribute *daswandh* or one-tenth part of their income to the treasury of the Guru through these *masands*. **The most important work of Guru Arjun Dev was the compilation of the Adi Granth, which included his own *bani*, besides that of the previous four Gurus, fifteen *Bhagats* and Bards like *Balwand*, *Satta* and *Bhatta*(Court Poets). He arranged the whole collection according to the various musical measures or *ragas*.** He chose Bhai Gurdas, a renowned poet of his time to be the scribe of the first recension (edition) of Sri Guru Granth Sahib called "*Pothi Sahib*" which was subsequently installed in Harmandir Sahib in 1604. Our Gurus were trying to convey to us that for the Sikhs their own living according to the *Gurbani* teaching was important. **The Gurus did not want the Sikhs to consider the new *Panth* as just a new religion with its own rituals but their exemplary life was far more important.**

ATTRIBUTES OF GURSIKH: For 100 years from 1499 the stress had been on a disciplined life commencing from early rising (getting up) in the morning followed by recitation and singing of *Gurbani* to remind daily the moral degeneration which had set in and so to rise above it, having faith in the Guru, Akal Purukh and themselves. Sikh was to indulge in physical activity including community service and earn living by pursuing honest activity. Guru Sahib ordered Sikhs to

diversify into different trades and industry. He wanted the Sikhs to become rich and thus contribute more to the Guru's Treasury as well.

GURBANI SINGING AT DARBAR SAHIB:

Guru Arjan Dev Ji showed extreme reverence to the "*Pothi Sahib*", the forerunner of the *Guru Granth Sahib*. He was waving the *Chowri* or flywhisk over it when it was carried in a bedecked *palki* to the sanctum sanctorum. Guru Arjan Dev Ji prostrated himself before it to show to everyone that it was the *Gurbani* or *Shabad* (Word), which was the real Guru, and he sat at a lower level waving the *Chowri* over it. In the evening, the *Pothi Sahib* was folded in a decorative cloth and carried back to its night resting place called *Kotha Sahib* and till his end, Guru Arjan Dev Ji used to sleep on the ground next to the *Pothi Sahib*. For 20 hours of the day and night *Gurbani* was sung by a chain of musicians and no discourses or lectures were held in the Darbar Sahib. The *Gurbani* was sung in the musical measures in which it was written to enhance its soul elevating music.

These multifarious activities of Guru Arjan Dev Ji and his style of living greatly increased the number of Sikhs. (H.R. Gupta, Vol.I., pp.132-33). Dr Gupta quotes extensively from Mohsin Fani, a contemporary of Guru Arjun Dev and Guru Hargobind, from his book, *Dabistan*, pp.225-234 that; "In most of the towns in the country, a few Sikhs were definitely found..." "He (Guru Arjun) erected lofty buildings at Amritsar, wore rich clothes and kept fine horses and elephants and maintained bodyguards in attendance. In consequence, the Sikhs venerated the Guru to such an extent that they called him *Sachcha Padishah*." S.M. Latif also writes in the same vein: "He was the first of the Gurus, who laid aside the rosary and the garb of a *faqir* and dressed himself in costly attire and converted the saintly *gaddi* of his predecessors into a princely rostrum. He organised the Sikhs into a community. He organised a system of taxation and appointed delegates for the purpose of collecting it from his followers throughout the

country. **Thus were the Sikhs accustomed to a regular system of Government, gradually developed into a real power.** To increase the commonwealth, Arjun also sent his disciples to foreign countries for the purpose of trade." (S.M. Latiff, *History of Punjab*, pp.253-4).

There is no doubt that Guru Arjun Dev Ji knew that the rising power and glory of the new *Panth* was bound to invite the wrath of others, including the Delhi throne. He took the necessary steps for the next phase of Guru Nanak's revolution. He asked Baba Budha to organise imparting of military training to the child Hargobind and other boys of his age (M.A. Macauliffe, Vol. III, p.49). If we contemplate all the events leading to his *shahidi*, then it is apparent that Guru Arjun Dev Ji had planned the events himself leading upto his *shahidi* – a notable event in the history of the new faith. After bearing inhuman torture calmly, before entering the river Ravi, he sent a message to Guru Hargobind : **"Let him sit fully armed on his 'throne' and maintain an army to the best of his ability"** (M.A. Macauliffe, Vol.III, p.99). It is to be noted that while leaving for Lahore when summoned by Jehangir, Guru Ji had appointed Guru Hargobind as his successor with due ceremony and formality.

Guru Arjun Dev Ji's *shahidi* sent a shock wave and there was danger that its detractors may become active. Only a year earlier a joint delegation of Hindus and Muslims had complained to Akbar that the Granth contained remarks against the Hindus and Muslims and did not contain any praise of the various Hindu gods and goddesses and that of Prophet Mohammad. The Delhi throne could easily destroy their Harmandir and other pilgrim centres besides "*Pothi Sahib*" and its few copies enshrined in few other Gurudwaras. Eleven-year-old Guru Hargobind was aware of the plan of Nanak and asked Baba Budha to adorn him with two swords after he had dressed himself in a royal dress, with turban and plume. **He commenced construction of Akal Takht (June, 1606) himself, taking assistance of Bhai Gurdas and Baba Budha Ji.** He asked for presentation of armaments and

horses and sent a call to able-bodied Sikhs to enlist in his army. Soon he raised a cavalry of 300 with 700 horses, 60 musketeers and infantry rising to total of 2,200 (Mohsin Fani, *Dabistan* II, p.277). **"The Guru's abode did in fact become like that of an Emperor. He sat on a throne and held court.** He went out with a royal umbrella over his head and was always accompanied by armed retainers. He sent envoys to ruling princes and received their agents in *darbar* where presents were exchanged. With Arjun, the title *Sachcha Padshah* was only honorific. With Hargobind, it became a reality. He was *miri-piri da malik* (the Lord of spiritual and secular domains). The change of emphasis from a peaceful propagation of the faith to the forthright declaration of the right to defend that faith by force of arms proved to be extremely popular" (Khushwant Singh – *A History of the Sikhs*, Vol. I, pp. 63-64, 1978).

The initial surprise and fear among Sikhs at this reaction to the *shahidi* of Guru Arjun by the young Guru soon turned to appreciation. Now they would be able to resist any aggressive onslaught by any group. Not only the Delhi Emperor but Hindus and Muslims hostile to

* Two notable events established Guru Hargobind's Supreme spiritual authority in one and the Supreme Temporal authority in the other. It is indeed a great wonder that Jehangir, who had ordered killing of Guru Arjun by torture to destroy his 'shop of falsehood,' released Guru Hargobind from Gwalior alongwith 52 other princes who had been confined there for political purposes. Not only this, Jehangir did not mind Guru Hargobind moving about with his armed bodyguards and his being addressed as *Sachcha Padshah*. This was the spiritual hold of Guru Hargobind. Dr H.R. Gupta (Vol.I, pp.166-171) lists 6 skirmishes and battles (1628-1635) engaged by the Guru's army with that of the troops of Shah Jehan, the Mughal Emperor. The cause of the main battle of Amritsar, 14th April, 1634, was capturing of a royal hawk by the Guru's hunting party and the Sikhs inflicting casualties on the Imperial party demanding the return of the bird. Shah Jehan sent his trusted general Mukhlis Khan. "Mukhlis Khan marched from Lahore at the head of 7,000

the *Panth* could easily join hands and destroy the Sikhs and their Shrines. The army added grandeur to the *Guru Darbar* and the Sikhs got the message that the spirituality being preached by the Gurus for over 100 years was not meant for personal salvation (*mukti*) only. Now the Sikhs had their central spiritual shrine in *Darbar Sahib* and close by was the Akal Takht where Guru Hargobind took charge of all the temporal affairs of the *Panth*.

But for the Akal Takht and the taking up of arms, the *Panth* had the danger of quickly regressing into a sect of *kirtanias* organising *langar* only. The Akal Takht provided the message that the *Panth* had higher duties to perform. Now the Sikhs were under the dual influence of the Granth and the Takht, and they were under no other authority. According to Dr. H.R. Gupta (Vol.I, pp.157-8): "To the symbols of sainthood was added the paraphernalia of sovereignty including the umbrella and the crest." "The Guru created a Government of his own like that of the Mughals. All his disciples formed a separate and independent entity and had nothing to do with the agencies of the Government of the day. Thus, the Sikhs came to occupy a kind of a separate state within the Mughal State, the position of which was securely established by the fiscal policy of Guru Amar Das, Guru Arjun and his own armed system." It is significant that no Sikh took service under the Delhi *Darbar* and none joined the Mughal army. Farming and trade were the only professions taken up by the Sikhs apart from joining the army of the Gurus or their own armies

troops, who were, however, signally defeated near Amritsar, their leader being killed in the engagement. The defeated army returned to Lahore after losing many in killed and wounded. This was the first combat in the annals of the Punjab which was fought between the Mahomedans and the Sikhs" (S.M. Latif, History of Punjab, p.256). For the Sikhs the message was clear that the Lord of Akal Takht was supreme and they were not to bow to the Delhi throne. This was also the first defeat of Muslim army in Punjab in 500 years.

for 150 years after 1699.* (footnote on pages 39-40)

Mohsin Fani records that while departing from this Earth, Guru Hargobind Ji installed Guru Har Rai at Kiratpur Sahib mentioning that he should continue to keep up the army of 2200 but not to engage in any battle. Guru Har Rai brought home to the Sikhs another big lesson when he turned out his elder son, Ram Rai from the Sikh fold. Ram Rai had sought to please the Mughal king Aurangzeb by misinterpreting *Gurbani*. This was a remarkable lesson for the Sikh *Panth* that such an act was not pardonable. Ram Rai's mother and other Sikhs interceded and beseeched Guru Ji to relent and pardon the 17 year old Ram Rai for his misdemeanor, but Guru Ji ordered Ram Rai never to come to his presence and sent word to all Sikh congregations not to entertain Ram Rai. It is strange that we Sikhs just considered it an anecdote, a *sakhi* and never considered it as a precedent laid out for us by Guru Ji. Thus, any Sikh who does any act for personal promotion to earn approbation of the Ruling Power which inter alia lowers the prestige of Sikhi has no place in the *Panth*. Guru Har Rai Ji created a precedent for the *Panth* to use it to maintain discipline and high ideals of the *Guru Panth*.

Guru Har Rai could easily appoint Tegh Bahadur as the Guru after him but the spirit of Nanak was passed on to the 5 years old Harikishan. This was a grand strategy of Nanak. This was necessary so that the Sikhs for all times would believe that it was the spirit of Nanak which was present in all the subsequent Gurus and that the *Panth* was taking shape as preplanned. *Guru Harikishan refused to see Aurangzeb to show that the throne of Nanak was superior to that of Delhi*. He arrived in Delhi when an epidemic of small pox was prevalent. People obtained solace by taking a few drops of water sanctified by the touch of Guru's foot. Guru Harkishan, however, himself died from small pox at the age of eight years, after indicating the next successor Nanak.

The Ninth Nanak, Guru Tegh Bahadur, did two remarkable acts. He accompanied Raja Ram Singh, a general of Aurangzeb, who had been sent to subdue Raja of Kamrup in Assam. Guru Sahib brought about reconciliation between the two avoiding bloodshed. [M.A. Macauliffe IV, p.356]. In the second, Guru Tegh Bahadur sacrificed himself to establish the right of Kashmiri *Pandits* to have their *tilak* [saffron mark on forehead] and wear their sacred thread. "*Tilak Janju Rakha Prabh Taaka; kino Bado Kaloo Mein Saaka*". **The Lord (Guru Tegh Bahadur Ji) saved the Frontal Mark and Sacred Thread of theirs (Hindus) and thus the Lord performed a unique deed in the Kalyug (Guru Gobind Singh - *Bachittar Natak*).** Guru Nanak had refused to wear the sacred thread as a ritual of no significance but as 9th Nanak he proclaims by his *shahidi* (martyrdom) the right of Hindus to follow their creed. **This was taking the revolution a step further to proclaim that the *Panth* is to serve the whole humanity.** *The Martyrdom of Guru Tegh Bahadur occurred on 11-11-1675. It was to establish the basic Human Right of the people to follow the religion of their own choice. It was not to save Hindu Dharma as it is made out by some. Guru Gobind Singh's remark given above is very clear.*

Guru Gobind Singh, the Tenth Nanak, completed the revolution commenced by Nanak. Guru Gobind (Rai) felt satisfied that since the time of Guru Hargobind ji from 1628 onwards Sikhs had been sacrificing themselves to uphold the *Panth* whenever the occasion demanded. Three Sikhs, Bhai Mati Das, Sati Das and Bhai Dyala had accepted death following extreme torture in front of Guru Tegh Bahadur ji in 1675. Sikhs fought bravely, many of them dying in the battlefield but not one had ever run away forsaking his religion for his life. He planned to infuse this spirit in the whole mass of Sikhs spread out all over the country. He sent messages to Sangats all over that they should all come to Anandpur on Vaisakhi day in 1699 with intact Keshas. According to Kapur Singh "There is ample testimony in the

meagre Sikh contemporary records and writings that from the very beginning, from Guru Nanak onwards, almost all the Gurus gave indication sufficiently clear, that the type of man and the society at which they were aiming must wear uncut hair as the veritable symbol and testament of their spiritual integrity." ('Parasaraprasana', p. 4)

Guru Gobind Singh knew that hitherto the Sikhs had been sacrificing themselves encouraged by the presence of their Guru in their midst. Hence it was necessary that they should always feel that Guru was with them because he was going to be the last Guru in physical form. Guru Gobind Singh enacted two miracles on the Vaisakhi day of 1699. When he stood before the large gathering brandishing his sword and asking for the Sikhs to come forward and offer their heads to him, then the first one was Daya Ram, Khatri from Lahore, second was Dharam Chand a Jat from Delhi, third Mohkam Chand a washerman from Dwarka, fourth Himmat Rai, a water carrier from Jagannath Puri, and the fifth one was Sahib Chand, a barber from Bidar in Karnataka. Only Guru Nanak had been to Jagannath Puri in Orissa, Bidar in Karnataka and Dwarka in Gujarat around 1510 and Guru Gobind Singh made his call 190 years later. The first miracle was actually that of Guru Nanak, that the families who imbibed his religious thoughts, kept up the same by maintaining their contact with Guru Nanak and all the Gurus subsequently. The second miracle was of Guru Gobind Singh, that the names of these five *Piaras* or the beloved 5 Sikhs denote the five prime qualities of the Khalsa. Daya or mercy and benevolence; Dharam or duty, Mohkam or unshakable and firm; Himmat or Courage or valour, and Sahib or master, lord and boss. The Guru prepared the *Pahul* by stirring water with sugar puffs or *patashas* (put in by his virgin wife Mata Sahib (Kaur) Devan, mother of the Khalsa) in an iron vessel with Khanda or double-edged sword while reciting Banis while the five were listening intently. This baptismal water or Amrit was given on the cupped palm 5 times for

sipping and the *Piara* was asked to speak loudly: *Waheguru ji ka Khalsa, Waheguru ji ki Fateh* (Khalsa belongs to the Primal Lord and the Primal Lord is ever victorious) each time, then the same was put in his keshas 5 times, sprinkled in his eyes 5 times. The remaining Amrit in the iron bowl was then rotated from the first to the fifth and back again each time the Sikh took a sip and loudly exclaimed "Waheguru ji ka Khalsa Waheguru ji ki Fateh. **Thus the Sikh of the Guru had by this unique method was made Khalsa of Waheguru.** This is what Nanak and all the subsequent Gurus had been preaching through recitation and signing of Gurbani. This ceremony was to firmly ingrain in the minds of the Sikhs that now they verily belong to the Akal Purukh. "**Khalsa Akal Purukh ki Fauj**" (Khalsa is the Army of God). Guru Gobind Singh hailed them as Singhs and asked them to use this suffix with their names. He asked them always to wear Kes, (Long hair), Kanga (Comb); Kirpan (Sword), Kachh (Short drawers) and Kara or steel bracelet. They must consider a complete break with their past beliefs and practices: **Kulnash** – Forsaking of their previous caste ties, **Kritnash** – giving up their hereditary occupations which determined their place in society: **Dharam Nash** – giving up their previous beliefs and creeds and **Karam Nash** – giving up of all rituals they had been observing. Another important part of the ceremony was when Guru Gobind Rai touched his forehead on the feet of each of the five *Piara*s and with folded hands begged them to initiate him into the fold of the Khalsa and give him the *Pahul* in the same manner. After initial hesitation and surprise, the five *piaras* then administered the *Pahul* of the double-edged sword or *Khanda* to Guru Gobind Singh. This was the Guru's way to show to the assembled Sikhs that the **five baptized Sikhs were the embodiment of the Guru and thus five baptized Khalsa, keeping the code and conduct and following the dictates of Gurbani and contemplating Gurbani should feel that the Guru resides within them and they belong to the Primal Lord.** They were expected always to act and behave as one, close to and in

the presence of God.

According to the Persian historian Ghulam Mohi-ul-Din, the news writer of the period sent the emperor a copy of the Guru's address to His Sikhs on that occasion. It is dated the first of *Vaisakh sambat*, 1756 (AD 1699): "Let all embrace one creed and obliterate differences of religion. Let the four Hindu castes who have different rules for their guidance abandon them all, adopt the one form of adoration, and become brothers. Let no one deem himself superior to another. Let men of the four castes receive my baptism, eat out of one dish, and feel no disgust or contempt for one another. When the Guru had, thus, addressed the crowd, several Brahmins and *Khatris* stood up, and said that they accepted the religion of Guru Nanak and of other Gurus. Others, on the contrary, said that they would never accept any religion which was opposed to the teachings of the *Vedas* and the *Shastras*, and that they would not renounce at the bidding of a boy, the ancient faith which had descended to them from their ancestors." The Guru continued to address the assembled *rajas*: 'How has your religious, political, and social status deteriorated! You have abandoned the worship of the true God and addressed your devotions to gods, goddesses, rivers, trees, etc. Through ignorance you know not how to govern your territories; through indolence and vice you disregard the interests of your subjects. You place over them officials who not only hate you, but are besides your mortal enemies. In your quarrels regarding caste and lineage you have not adhered to the ancient divisions of Hinduism into four sections, but you have made hundreds of subsections and subordinate minor castes. You despise and loathe one another through your narrow prejudices, and you act contrary to the wishes of the great Almighty Father. Your morals have become so perverted that through fear and with a desire to please your Musalman rulers, you give them your daughters to gratify their lust. Self-respect hath found no place in your thoughts, and you have forgotten the history of your sires. I am intensely concerned for your fallen state. Are you

not ashamed to call yourselves Rajputs when the Musalmans seize your wives and daughters before your very eyes? Your temples have been demolished and mosques built on their sites; and many of your faith have been forcibly converted to Islam. If you still possess a trace of bravery and of the ancient spirit of your race, then listen to my advice, embrace the Khalsa religion, and gird up your loins to elevate the fallen condition of your country.' Upon this the rajas took their departure without accepting the Guru's proposal to substitute his Khalsa for existing Indian religious systems. (M.A. Macauliffe, Vol. V, pp. 93-94, 100)

"The Guru's teaching had the magical effect of changing a *paraih* or outcaste through an interminable line of heredity into a brave and staunch soldier. This metamorphosis had been accomplished in defiance of the hide-bound prejudices and conservatism of the old Hindu religious systems. Prior to the time of the Sikh Gurus, no general ever conceived the idea of raising an army from men, who were believed to be unclean and polluted from their birth; but the watchword and war-cry of the Sikhs, *Waheguru ji ka Khalsa; Waheguru ji ki Fateh*, and the stimulating precepts of the Tenth Guru, altered what had hitherto been deemed dregs of humanity into warriors whose prowess and loyalty never failed their leaders." (M.A. Macauliffe, Vol. V, pp. 93-94 & Parasaraprasna p. 2). Not only did the Hill Rajas refuse to partake *pahul*, they became his sworn enemies and instigated the Delhi *Darbar* to oust Guru Gobind Singh and his Sikhs from their fortresses. Guru Ji fought six battles between 1699-1704 to establish in the mind of the Khalsa that they were sovereign and not under the Delhi throne. Thousands of Sikhs sacrificed at the bidding of the Guru, and the losses included his four sons. Guru Gobind Singh was in an ecstatic mood, when after all this, he wrote an epistle of victory (*Zafarnamah*) to Aurangzeb and had it delivered to him through his *piara*, Bhai

Daya Singh. The spirit of Khalsa had triumphed. The revolution of Nanak was complete and all that remained was bestowing the sovereignty or miri to the Khalsa. Guru Gobind Singh passed on to Banda the essence and core of Guru Nanak's philosophy. Guru Ji had only 3 brief meetings with Banda. The first when Guru Ji met Banda in the latter's abode, second when he initiated him (M.A. Macauliffe V, p. 238) and the last time when he gave him a sword, 5 arrows and sent him to Punjab along with a small contingent of Sikhs and *hukamnamahs* in the name of Sikh *sangats*. Not only thousands of Sikhs but also large number of Hindus and Muslims came forward to join his forces. As soon as Banda had sizeable territory under him, he minted a coin as a mark of sovereignty inscribed with a remarkable couplet in Persian:

"*Sikka zad har do alam Tegh-i-Nanak sahib ast Fateh Gobind Singh Shah-i-shahan Fazal-i-Sacha Sahib ast.*"

Coin struck for the two worlds with the sword of Nanak. Victory belonged to Gobind Singh, king of kings by the grace of the true Lord.

Thus, Banda Bahadur acknowledges that the sword that he was provided belonged to Guru Nanak. Gobind Singh was indeed Nanak. After Guru Gobind Singh, Khalsa always felt that they were sovereign and this feeling continued upto 1849. Cunningham (*History of Sikhs*, p. 290) wrote "In March 1846 or immediately after the war, the author visited the Sikh temples at Kiratpur and Anandpur, Makhawal. At the latter place, the chosen seat of Gobind, reliance upon the future was likewise strong; and the grave priests or ministers said by way of assurance, that the pure faith of the Khalsa was intended for all countries and times."

It is an irony that the significance of Akal Takht remained dormant. This was the cause of continued factionalism after Banda. If Ranjit Singh had kept up the institution of Akal Takht Jathedar as the Patron

of Sarbat Khalsa and handed over his kingdom to him at the time of his demise, history would have been different. **It is pertinent to realise that Guru Hargobind had himself constructed the concrete Akal Takht close to the central spiritual shrine of the *Panth*. He wanted that the Sikhs should regard themselves under the sovereignty of Akal Takht for all times to come.**

Guru Gobind Singh had asked the Khalsa to shun descendants or followers of Prithi Chand, Dhirmal, Ram Rai and *masands* to bring uniformity and discipline in the *Panth*. *Panth* today is just like it was in 1606 after the *shahidi* of Guru Arjun Dev Ji. The only common bond between the Sikhs now is *kirtan darbars*, *paaths*, *langar*, *lavan* or marriage ceremony and *bhogs*. **The role of the last five Nanaks was to weld the *Panth* into a disciplined political and worldly movement, which can influence the world society and bring lasting peace.**

Guru Granth Sahib and Akal Takht are the last refuge of the human race. All religions and minority groups have the right to expect benevolence and solace at the Darbar Sahib and Akal Takht. Other religious groups and thrones are concerned with their own people only. But the *Panth* of Guru Nanak has the virtue of looking after the interest of everyone. The U.N. peacekeeping forces cannot have the good will of humanity because they are comprised of forces of worldly thrones responsible for their own nations. UNO has failed to check the continued loss of human life in Tibet, Sri Lanka, Cambodia, Middle East, Yugoslavia, Africa, and India. In our own country ethnic groups and minorities are in turmoil. The whole country is seeped in scams and corruption. Religion is again reduced to personal and collective rituals and celebration of festivals only.

Gotam Tappa Ahilya Istri Tisu Dekh Indar Lubhaiya. M.1, p.1343
The god Indra got enamoured by the beauty of Ahiliya, the wife of Gotam Rishi (Sage) and as a result his body developed thousand marks of vulva. This brought him shame and repentance.

Layae Ditte Vinh Rahae na Koey....Asa Mehlaa 1, p.350

There is no one who does not receive or give bribes. The king administers if his palm is greased; he is not moved in the Name of God. Nanak: men are men only in their looks and name. In deeds they are dogs. This is the judgement of the Lord's court.

Khurasan Khasmana Kiya Hindustan Daraiya..... M.1, p.360

Having conquered Khurasan Babar has terrified Hindustan. The creator does not take the blame on Himself and has sent the Mughal as death's messenger.

Koe boley Raam Raam Koe Khudaye

Some address Him as Raam and some as Khuda.

Koe saevaye Gosaiaan koe Alahye

Some pray to You as the True Master and others as Allah.

Kaaran Karan Kareem Kirpa Dhaar Raheem

You are the cause and effect of everything, bless us with Your mercy.

Koe Naavey Tirath Koe Haj Jaye.....

Some bathe at holy places, others perform Hajj.....

Kaho Nanak Jin Hukam Pachhata

Prabh Sahib ka Tin bhed jata

Says Nanak: He who realized Lord's will, realized His mystery. (885)

Na Hum Hindu Na Musalmaan

Varat Na Rahaho Na Mah Ramdaanaa.

Tis Sayvee Jo Rakhai Nidaanaa.

We do not keep fasts, nor do we observe the month of Ramzaan.

We serve only the One, who protects us in the end.

Ek Gusaaeen Alhau Mayraa.

Hindoo Turak Duhaan Naybayraa. Rahaa.....

The One Lord, the Lord of the World, is our Allah.

He administers justice to both Hindus and Muslims. ||1||Pause||.....

Naa Ham Hindoo Na Musalmaan.

Alah Raam Kay Pind Paraan. ||4||

We are not Hindu, or Muslim. Our body and breath of life belong to the One called Allah or Raam. ||4|| (1136)

COMPILATION OF AAD SIRI GURU GRANTH SAHIB

It is wrong to suggest that Guru Arjan Dev ji had to procure Gurbani from Mohan ji or the Sikhs. It was Guru Nanak who had planned the concept of Guru Granth Sahib. Guru Nanak had handed over his entire Bani collection to Guru Angad.

Guru Nanak was destined to provide a new spiritual leadership to the people of this world. Even as a child, Nanak had started questioning religious rituals being performed by the people, both Hindus & Muslims. Akal purakh had endowed him with great insight and intellect. He felt the urge to harmonize the lives of the people. Even a superficial knowledge of the Gurbani of Guru Nanak shows his thorough knowledge of the vast Hindu mythology and the various aspects of Islam. His *bani* also shows his knowledge of Sanskrit, Persian, Arabic and understanding of the various other languages of India. None could understand what was bothering Nanak and why was he so different from others. Nanak kept on wondering and meditating to find an answer to the ills of life. The Akal Purakh answered his prayers when he had entered the rivulet *Bein* one morning and he was transported to His presence. Nanak was lost for 3 days and when he returned (Full Moon Day of Indian Months of *Kartik* Oct 1499), he commenced a revolutionary programme. He declared, "There is no Hindu, no Musalman." He did not elaborate but prevailed upon a low caste Muslim musician to accompany him on his world mission. This is the beginning of the most modern, scientific and not only revealed but wonderfully planned religion of the Sikhs. In this way, he took over his appointment as the Guru. He had been uttering *bani* coming to him even during his childhood but now he understood his mission. "Mardana, Play the Rebec, *Bani* is coming," and he would commence singing the Bani

being revealed to him:

Guru Nanak was a man of the masses who considered himself lowliest of the low. His writings in Sanskrit, the language of upper Caste Hindus was out of question. A few lines from Guru Granth illustrate clearly that the Bani was being revealed to him:

1. *Tilang Mohalla Pehla* Page 722.

"*Jaisi mein avai khasam kee bani, taisrha kari gian vey Lalo.*"

(O, Lalo, as I receive the word of the Lord, so do I utter.)

2. *Raag Vadhans Mohalla Pehla* Page 566.

"*Taan mein Kahia kahlen, jaan tujhe kahaiya.*"

(Whatever I say, O, Lord, is that what you make me speak.)

Obviously, this was a big task for Nanak. He had to decide both the script and the language, in which he had to think, react and record the Bani. He modified the local scripts and he gave his alphabet in *Raag AASA Mohalla Pahla-Patti Likhi* (The written alphabet) page 432 where all the 35 letters of the present Punjabi script are written in their present form. The concise language which he invented and used, varied throughout his life, modified by the dialect of the area through which he was passing but written in the same grammatical order evolved by him. **The true meaning of each word depended on the way it was written and it could not be conveyed by the spoken word:**

- i) ਸਬਦੁ, ਸਬਦ, ਸਬਦਿ — Sabdu, Sabad, Sabadi-All pronounced as Sabad.
- ii) ਗੁਰ, ਗੁਰੁ, ਗੁਰਿ — Gur, Guru, Guri — all pronounced as Gur.
- iii) ਨਾਨਕ, ਨਾਨਕੁ, ਨਾਨਕਿ — Nanak, Nanaku, Nanaki – all pronounced as Nanak.
- iv) ਧਨ, ਧਨੁ, ਧਨਿ — Dhan, Dhanu, Dhani – all pronounced as Dhan.

- v) ਆਪਿ, ਆਪੁ - Aapi, Aapu – both pronounced as aap.
- vi) ਤਰਵਰੁ, ਤਰਵਰਿ – Tarwaru, Tarwari – both pronounced as Tarwar.
- vii) ਨਾਮ, ਨਾਮੁ, ਨਾਮਿ – Naam, Naamu, Naami-all pronounced as Naam.

It is strange that the scholar Dr. Gopal Singh writes in Vol. I of Sri Guru Granth Sahib, English Version, 1960, (Page XVII). "The Guru Granth was compiled by the fifth Sikh Guru, Arjun in 1604 A.D. He already had before him the hymns of his four predecessors collected and put to writing by the second and the third Sikh Gurus (the second and the third Gurus writing hymns of the fourth guru as well!). The latter had even added some of the popular sayings of the Hindu Bhaktas and Muslim Sufis as well. Assembled in two volumes, the manuscripts lay with Baba Mohan, son of Guru Amar Das, the third Sikh Guru. From him, Guru Arjun procured these after some hard persuasion, as the holy Granth itself testifies. Some writings of the Gurus were collected from other sources as well, and the whole was put to writing, after a good deal of judicious pruning to separate the apocryphal writings, by Bhai Gurdas, under the direct supervision of Guru Arjun himself."

Similarly, the renowned scholar Gurbachan Singh Talib who has translated Guru Granth Sahib into English wrote in the first volume "Guru Arjan Dev ji sent messages all over that whosoever has got *gurbani* of Gurus or the various *Bhagats* (saints) should present the same to him. He even sent a Sikh to Sri Lanka to bring Bani of Guru Nanak from there. He then mentions a *Shabad* in *Gauri Raag* which Guru Arjan Dev recited while playing on the stringed instrument 'Sarinda' underneath the first floor room of Baba Mohan at Goindwal for obtaining the two *pothis* containing Gurbani which were with him Talib further writes that these two *pothis* form the main portion of Guru Granth Sahib and that later Guru Arjan Dev ji returned these *pothis* and are still available with the descendents of Guru Amar Das."

(Sri Guru Granth Sahib English Translation published by Punjabi University Patiala - 1988, introduction pp. xxvii-xxviii).

Thus the prevalent common but erroneous view has been that the compilation of Adi Siri Guru Granth Sahib under the direct supervision of Guru Arjan Dev ji was necessitated to put together the true *bani* of the Gurus and the *Bhagats* in its original form. The author differs from this view:

Guru Nanak in *Sidh Gosht* (page G.G. 943) states "Shabad Guru Surat Dhun Chela" "ਸ਼ਬਦ ਗੁਰੂ, ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ।" "The WORD is the Guru, and the mind attuned (to the word) is the disciple." Guru Nanak was very clear in his mind that the mortal frame of Nanak was not the Guru. The real Guru was the Bani which was being revealed through him by the Akal Purukh. Principal Sahib Singh is quite right when he writes that **Guru Nanak Sahib was writing and preserving the bani for his Sikhs and that to collect the bani of all the Gurus in one volume had originated in the mind of Satguru Nanak Devji** (Guru Granth Darpan Vol. III 811-812). If he recorded the bani himself, then as already stated, he must have written it in the present day Punjabi alphabet which he had evolved in his younger age (before he started acting as the Guru on coming out of the *Bein* rivulet) by modifying letters of various indigenous scripts. **The present Punjabi script may rightly be called Nanki Script. Gurmukhi is actually the language of Guru Granth Sahib which Guru Nanak evolved in his lifetime by borrowing and modifying words from various dialects and languages that he came across during his extensive travels** Dr. R.W. Lightner, the first Director of Education Punjab wrote, "Gurumukhi, however, is not a name for a mere character as is supposed both by the natives including now even the Sikhs themselves and by Europeans. **Etymologically and historically, it is the name of the language which flowed from the mouth of Guru Nanak.**" ("History of Indigenous Education" in the Punjab 1879, Page 31-32). Guru Angad Dev ji was fond of teaching children and engaging them in sports as well. It is

likely that he may have been responsible for the alphabetical order of the NANKI script facilitating teaching of the alphabet.

Bhai Gurdas ji writing in his first *vaar*, *Pauri 33* describing visit of Guru Nanak to Mecca states "*Puchhan Khol Kitab Nun, Hindu vada ke Musalmanoi*" "*ਪੁਛਨਿ ਖੋਲ ਕਿਤਾਬ ਨੂੰ, ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ*" They asked, "Open your book and tell us, who is better, Hindu or Musalman?" Harnam Das Sahrai, writes in his book "*Lehne Pai Nankon*" (Jalandhar – 1990) the way Guruship was passed on to Guru Angad by Guru Nanak. Sehrai describes the scene where Guru Nanak had asked Bhai Budha ji to bring *chowki* (wooden stool) and bring back Lehna after giving him a bath and a new set of clothes specifically kept for the purpose by Guru Nanak. *Chowki* was covered with white cloth and Lehna was made to sit on the *chowki*. Guru Nanak offered five *Paise* (copper coins – 5 Pice) and a coconut to Lehna ji and bowed and prostrated in front of him. He stood up, removed the *Pothi* (Book) from his bag and said, "Hail Guru Angad! Hail Guru Angad!" **He asked all his disciples (Sikhs) to bow before the new Guru who is now the embodiment of Nanak.** Nanak removed his bag and put it around the neck of Guru Angad. Soon his sons came, and protested that the Guru's 'servant' cannot become Guru. One of them said, "Remove this bag from around your neck; this is our property". Guru Angad stood up; removed the bag from around his neck and kept it on the *chowki* saying, "You may take it". One by one, both the sons tried to lift the bag but they found it too heavy. Several others including Baba Budha ji tried to lift but none succeeded. In the end, Guru Angad ji lifted it and put it around his neck. Guru Nanak remarked that, "**Guruship was bestowed by the Akal Purakh and has been passed on to the right person. My sons, the load was too heavy for you.**" The bag contained all the writings of Guru Nanak.

After completing the recording of Gurbani coming through him, Guru Arjan Dev ji made a plan for compilation of the *Pothi Sahib*. He asked Bhai Gurdas ji and Bhai Budha ji to select a secluded place for

this difficult job. They selected a site by the side of a pond located in a thick forest outside the city. They constructed a room there (These days Gurdwara Ram Sar). Here Guru Arjan Dev ji made Bhai Gurdas scribe the *Pothi Sahib* under his direct supervision. Baba Budha ji looked after both of them and saw to it that they were not disturbed.

The idea that Guru Arjan Dev ji did the compilation to avoid adulteration in the *bani* lacks common sense. It has been previously mentioned that **Sikhi and Panth did not come into being by force of circumstances but is the result of planned programme commenced by Guru Nanak on the orders of Akal Purukh.** Accordingly the revealed *bani* and the *Shabad Guru* was written and preserved by all the Gurus and on account of the set plan Guru Amar Das ji had sent the future Guru Ram Das ji to commence digging of a tank and found a new city around it. Guru Arjan got the foundation of Hari Mandir laid by Mian Mir and constructed the Hari Mandir in the centre of this *sarovar*. The sanctum had an entrance door on each of its four sides. This Hari Mandir was to enshrine the *Pothi* – the True Guru. Guru Arjan was very clear that the *Pothi Sahib* is the real Guru and would be proclaimed as such when the time comes. He advised Sikhs to make a few copies of the *Pothi Sahib*.

1. Internal proof that Guru Angad Dev ji had Guru Nanak's Bani with him.

Guru Angad Dev ji composed only *slokas*, which have been inserted preceding *pauris* in various *vaars* of Guru Granth Sahib at appropriate places by the compiler Guru Arjan Dev ji. In *Asa di Vaar* of Guru Nanak *Pauri 22*, the first *sloke* is of Guru Nanak which commences as "*Chaakar Lagey Chaakri.....*" This is followed by a *Sloke* of Guru Angad Dev Ji which also commences with the words: "*Chaakar Lagey Chaakri...*" Guru Angad had elucidated the thought expressed by Guru Nanak and used the same words indicating that he had been given the *bani* treasure at the time of Guru Angads' installation as the next Guru by Guru Nanak.

2. Similarity of Bani of Guru Nanak and Guru Amar Das and Guru Ram Das

- a) Guru Nanak wrote his 'Patti' in Raag Asa which is given at Page 432. In the same Raag Guru Amar Das ji wrote *Patti* and Guru Arjan Dev ji kept it at Page 434. Not only this, there is great similarity and common words in the *Rahao* lines of both these *Patti Banis*.
- b) In *Raag wadhans* under the heading of *Alahnia* there are 5 *Shabads* of Guru Nanak and 4 *Shabads* of Guru Amar Das ji dealing with the same topic. These *Shabads* are addressed to mourners following performance of last rites of their dear ones.
- c) In *Raag Maru* under the heading *Solhey* and this heading occurs only in this music measure Maru, there are 22 *Shabads* of Guru Nanak and 24 of Guru Amar Das ji. Incidentally Guru Ram Das ji also composed two *Shabads* under this heading of *Solhey* and Guru Arjan Dev ji also following this tradition, composed 14 *Shabads* in this group. It can be surmised that Guru Amar Das ji had the bani of Guru Nanak with him and Guru Ram Das ji was handed over the total bani of the preceding 3 Gurus when he took over as the fourth Nanak.
- d) Guru Amar Das Ji had written a Sloke elucidating a sloke of Guru Nanak and kept it along side. Both these slokes are entered on page 145 with the 16th *Pauri* of *Vaar* of *Raag Majh* composed by Guru Nanak.
- e) In *Raag Basant* following the 3rd *shabad* of Guru Nanak is the *shabad* of Guru Amar Das and similarly *shabad* no.7 of Guru Nanak is followed by *shabad* of Guru Amar Das. Guru Amar Das ji is elucidating and explaining the thoughts of Guru Nanak and kept his these two *shabads* in the collection of Guru Nanaks' *shabads*.
- f) Principal Harbhajan Singh ji in his *Gurbani Sampadan Nirnai*

gives a very good example to illustrate that Guru Ram Das ji had the Bani of his predecessors with him. Guru Nanak wrote in *Sri Rag*: "*Pahre Mohalla Pehla*": Page 74 "*Pehley Pahre Raen Ke Vanjaria Mitra...*" Similarly in the same *Sri Rag Mohalla Chautha*, Guru Ram Das ji wrote "*Pehley Pahre Raen ke Vanjaria Mitra...*" Page 76. There is great similarity of words in the total text of these two *Shabads*. If we follow the logic given earlier, then we should accept that the successive 'Nanaks' passed on the total *Bani* with them to the next Nanak.

- g) Principal Sahib Singh quite rightly concludes that Guru Arjan Dev ji received *bani* of all preceding 4 Gurus and he had no reason to send messages to Sikhs for bringing *bani* collections with them. He did not require any help and did not need the *Mohan Pothis*. In the *Shabad* of *Gauri Raag*, Guru Arjan Dev ji is praising and eulogising Mohan – the Creator, the Lord of all and not Mohan, a son of Guru Amar Das ji. It is preposterous and even blasphemy to suggest that Guru Arjan Dev ji has included in the *Guru Granth Sahib*, praise of a mortal when Guru Arjan himself is eulogized as "Guru Arjan being the personification of the Lord Almighty." (Page. 1409)

Mohan Pothis :

Principal Harbhajan Singh quotes Principal Teja Singh in "*Gurbani Sampadan Nirnai*" 1981 (page 25) extensively. Teja Singh ji had examined these *pothis* in detail and his observations can be summarized as under:-

1. In *pothi* No.1 only *bani* from 10 *Ragas* is given and in *pothi* No.2 only 4 *Ragas* are included.
2. These *pothis* contain part of the *bani* of Guru Nanak, Guru Angad, Guru Amardas, Kabir, Namdev, Tirlochan, Sain, Ravidas and Jaidev.
3. There is similarity of *bani* of Guru Nanak and Guru Amardas

among the *bani*, which is not written in these *pothis*. Thus Guru Amar Das ji had some other *pothi* containing the total *bani* of Guru Nanak Dev ji. Principal Teja Singh quotes several examples from *bani* of Guru Nanak and Guru Amar Das ji, not present in "*Mohan Pothis*" but having common words and topics. These *pothis* do not contain any *bani* of Guru Ram Das ji. Guru Ram Das ji had with him that *bani* of Guru Nanak, which is not there in the *pothis*.

4. In those *pothis*, although the letters are of 'Gurmukhi' alphabet but very few 'Maatras' had been used and the writing resembles that of *Landa*, *Takri* or *Sharda*.

It is convincing that Guru Arjan had with him all the recorded *bani* of his predecessors written in their own hand. He did not use either the *Mohan Pothis* or any other *bani* recorded by any other Sikh. The so-called *Mohan Pothis* are the personal record of Gurbani made by a Sikh living at the time of Guru Amar Das ji. Guru Angad Dev ji had started teaching the '*Nanaki*' script to the Sikhs and they were writing *bani* for their personal use. Guru Amar Das ji also must have followed this practice.

BHAGAT BANI (COMPOSITIONS OF SAINTS) IN THE ADI GRANTH:

The conclusions derived by Principal Sahib Singh seem logical and correct that Guru Nanak collected the *Banis* of various Bhagats during his travels. According to him, Guru Nanak traveled and visited the following places during his first long journey (*Udasi*), ("*Jiwan Birtant da Sankhep*" in Guru Nanak, Panjab University - 1969, p.11-28): Kurukshetra, Panipat, Thanesar, Haridwar, Gorakhmata (now Nanakmata), Ayodhya, Paryag, Benaras, Gaya, Patna, Rajgiri, Monghyar, Sahibgunj, Bhagalpur, Murshidabad, Dhaka, Dibrugarh, Guhati, Manipur, Kohima, Imphal, Silchar, Sylhat, Jharkhand, Jagnath Puri, Cuttack, Balarpur, Bejwada, Guntur, Karupa, Tirupati,

Kanchivaram, Pondicherry, Tanjaur, Trichnapalli, Madura, Rameshwaram, Sangladeep (Sri Lanka), Cochin, Palghat, Srirangapattam, Pandharpur (Namdev), Baarsi (Trilochan), Poone, Nasik, Aurangabad, Ujjain, Baroda, Palitana, Dwarka, Junagarh, Somnath, Beesnagar, Abu, Udaipur, Nath Dwara, Ajmer, Pushkar, Agra, Gokul Mathura, Brindaban, Majnu ka Tilla (Delhi), Panipat and Kurukshetra. According to Sahib Singh: "Guru Nanak collected Bani of Kabir, Ravidas, Ramanand, Sain and Bhagat Pipa from Benaras; Bani of Jaidev from Bengal, of Namdev from Pandharpur and Bani of Trilochan from Baarsi."

It appears that Guru Nanak did not record Bhagat Bani in the same language in which he obtained or learnt from the followers of the respective saints. The language of "Beejak" of Kabir and "Abhang" of Namdev is very different from their Shabads recorded in Guru Granth Sahib.

Prof. Sahib Singh quite rightly stresses that Guru Granth Sahib represents Guru Nanak in entirety. *It does not contain a single word, which can be questioned. We have to accept each and every word of Guru Granth Sahib as eternal Truth. Whether a word or thought recorded in Guru Granth Sahib is expressed by any individual, Bhagat, Guru or any body else it will remain true for all times. (Vol.3, page 790)*

Language of Bhagat Bani: Principal Sahib Singh states that if we carefully read the compositions of all Bhagats, then we can conclude that all of them have used the similar language which can be understood all over India; even the Bani of Gurus is also not Punjabi but more akin to Hindi because the Gurus wanted to be understood all over the country. **There can be another logical explanation for the language of Guru Granth Sahib.** It was Guru Nanak who was revealed the Bani by Akal Purukh and Guru Nanak wrote all his *Shabads* in the "*Gurmukhi*" language of Guru Granth Sahib. **Guru Nanak Sahib**

went on incorporating words from all languages and dialects by suitably changing them and harmonizing them. In the words of Janet Lant under the title of "The Guru Granth Sahib ji is Divine" on the Internet records "It is scientifically impossible for any known being to write a book with all the qualities found in the Guru Granth Sahib. It is written using very deeply profound words obtained from over 16 languages. Its words are more profound than that of any other Book on the Planet. The words from over 16 incompatible languages are incorporated in a way that they make perfect sense. The alphabet, the Guru Granth Sahib uses was invented by the Supreme Beings that wrote it." It is logical to conclude that Guru Nanak did not record the Bhagat Bani in the language uttered by the various saints but wrote it in the language of Guru Granth Sahib. The sole exception being *shabads* and *slokes* of Baba Farid, which were in perfect Punjabi. Even today many times the compositions of Kabir and Ravidas are sung on the radio and the language is not that of Guru Granth Sahib but the original Hindi version.

Further Proof that Guru Nanak collected Bhagat Bani:

Principal Sahib Singh gives many references in the 3rd volume of *Sri Guru Granth Sahib Darpan* pages 845-916 showing that the *Bhagat Bani* was available not only to Guru Nanak but also was with Guru Amar Das ji and Guru Ram Das ji and was commented upon by all three of them at several places in the Guru Granth Sahib. A few examples are necessary to elucidate and prove that *Bhagat Bani* was not collected and incorporated by Guru Arjan Dev ji:

- I) (a) *Sloke* No.112 of Farid ji at page 1384 is commented upon by Guru Nanak in the *vaar* of Sri *Raag* at page 83. To complete the subject matter in the *slokes* of Farid, and to avoid any misunderstanding, Guru Nanak repeats this *sloke* in the *slokes* of Sheikh Farid at No.113.

- (b) Similarly to explain the misunderstanding of Sheikh Farid mentioned in his *sloke* no.119 (page 1384), is cleared by Guru Nanak in his *sloke* no. 18 on page 1411 and this again is repeated as *sloke* no.120 of Sheikh Farid. So Guru Nanak had collected *slokes* of Sheikh Farid and felt it necessary to elucidate Farids' *Bani*.

II. Slokes of Sheikh Farid and explanatory slokes written by

Mohalla 3 – Guru Amar Das ji:

- (a) Guru Amar Das Ji elucidates *sloke* no. 12 of Sheikh Farid (1378) by his *sloke* no. 13 inserted next to it.
- (b) To explain the points raised by Sheikh Farid in his *slokes*, 50 & 51 at page 1380, Guru Amar Das writes his own *sloke* at no.52 under *Mohalla 3* at the same place.
- (c) Similarly Guru Amar Das ji (*Mohalla 3*) explains the point raised by Sheikh Farid in his *sloke* no.103 on page 1383 and in *sloke* no.104 headed by *Mohalla 3* answers the true concept of Gurbani.

It is clear that Guru Amar Das ji had the *slokes* of Sheikh Farid in the *Bani* collection received by him from Guru Angad Dev ji and that is why he could comment on his *Bani*.

GURU NANAK AND AARTI SHABADS

During his first long journey Guru Nanak must have collected the *Bani* of Ravidas from Banaras and among them was one *shabad* on *Aarti* (Ritual worship with lighted lamps), which was later, inserted on page no.694 of Guru Granth Sahib under *Raag Dhanasri*. In the same *Raag Dhanasri* is Guru Nanaks' famous *Aarti Shabad* uttered at Jagan Nath Puri on seeing the *aarti* being performed in the temple. This is given on page 663. In both there is a very much similar line. Not only this, Guru Nanak has included in the same *Raag Dhanasri*, *Aarti Shabads* uttered by other Bhagats – Sri Sain, Bhagat Peepa and Bhagat

Dhanna which are all given on page 695. It seems Guru Nanak selected *Raag Dhanasri* as the most suitable *Raag* for "*ritual Aarti Shabads*" and kept them all together in his *bani* collection. It is likely that all saints were not recording their ideas in the various *Raags* like Guru Nanak and subsequent Gurus and Guru Nanak wrote the Bhagat Bani to the *Raags* of Guru Nanaks' choice except where the Bhagats had composed their *shabads* in specific *Raags*. Only one *Aarti Shabad* of Bhagat Kabir was kept in *Raag Parbhathi* in which *Raag*, Kabir must have composed it.

BHAGAT JAIDEV AND GURU NANAK

Only two *Shabads* of Jaidev are in *Guru Granth Sahib*. In both the *Shabads* many Sanskrit words are used. One *Shabad* of Jaidev is in *Raag Gujri* in Ghar 4 (page 526). In the same *Gujri Raag* in Ghar 4 is a *Shabad* of Guru Nanak on page 505. Both the *Shabads* contain similar sanskritised words. Comparing these two *Shabads* one can read great similarity between words and ideas. The other *Shabad* of Jaidev is in *Raag Maru* on page 1106. The central theme of Jaidev's *Shabad* is how to control the flirtatiousness of the mind. Using not only very similar sanskritised words but dealing with the same topic and elucidating it, there is a *shabad* of Guru Nanak in the same *Maru Raag* given on page 991. Reading the two *shabads* together, any one can conclude that Guru Nanak had collected this *Shabad* of Jaidev and considered it necessary to explain the idea further.

GURU AMARDAS AND RAVIDAS

Raag Bhairo, *Mohalla 3* on page 1128 commences as "*So Muni Jey Munn ki dubhida marey...*". In the same *raag* there is a *shabad* of Ravidas given on page 1167 where Ravidas writes: "*So Muni Munn ki dubhida Khaaye...*" Guru Amar Das ji is clarifying the thoughts of Ravidas using very similar words. So obviously Guru Amar Das ji had this *shabad* in the *bani* collection received by him from Guru Angad

Dev ji, meaning that Guru Nanak Dev Ji had collected the Bhagat *bani* during his travels.

The big question arises that what happened to the hand written *pothis* which had reached Guru Arjan Dev ji. It is not difficult to understand that Guru ji arranged the whole collection of *Gurbani* written by all the 5 Gurus and Bhagats according to his own plan. For this he had to open all the manuscripts and arrange the various *shabads* in a set order:

After scribing *Japji Sahib*, *Rehras Sahib* and *Shabads* included under the title of *Kirtan Sohela*, he removed all the *Shabads* of *Sri Raag* from the total collection. He kept all the *Shabads* of *Mohalla Pehla* (Guru Nanak) and decided their order of precedence; then he kept *shabads* of *Mohalla Teeja* (Guru Amar Das), then those of *Mohalla Chautha* (Guru Ram Das) and then those of *Mohalla Panjwan* (Guru Arjan Dev); then *Ashtpadis* of Guru Nanak in *Ghar Pehla* (musical measure); then in the same musical measure *Ashtpadis* of Guru Amar Das followed by those of Guru Arjan; then he kept in the next order of precedence one long *Ashtpadi* of Guru Nanak in *Ghar Teeja* (Musical Measure 3) followed by one of *Mohalla Panjwan*; then he selected two *shabads* entitled *Sri Raag Mohalla Pehla* "*Paihray*" *Ghar Pehla*; then one *shabad* of *Paihray Mohalla Chautha* and then one *shabad* of *Mohalla Panjwan* in the same group of "*Paihray*". Next in order Guru Arjan Dev ji kept one *chhant* of *Mohalla Chautha* in *Ghar Dooja* (Musical Measure) followed by a *Chhant* of *Mohalla 5*; then he put 5 *shabads* entitled *chhant Mohalla Panjwan* - *Dakhna* followed by *shabad* of *Mohalla chautha* entitled *Vanjara*. This was followed by *Vaar* of *Mohalla Chautha* (Guru Ram Das). In this *vaar*, the *pauris* were those of Guru Ram Das ji but Guru Arjan Dev ji selected suitable *slokes* of *Mohalla Teeja* (Guru Amar Das ji), *Mohalla Pehla* (Guru Nanak Dev ji), *Mohalla Dooja* (Guru Angad Dev ji) and *Mohalla Panjwan* (Guru Arjan Dev ji). All *pauris* were preceded with two *slokes* where the subject matter was tallying with

the contents of the specific *pauri*. Most of the *slokes* were of Guru Amar Das ji and none of Guru Ram Das ji. Guru Arjan Dev, the compiler of *Pothi Sahib*, put the selected *Slokes* composed by all the five Gurus preceding the various *pauris* of the different *vaars*. At the end of compilation, the left over *slokes* of *Mohalla Pehla*, *Mohalla Teeja*, *Mohalla Chautha* and *Mohalla Panjwan* were put at the end of *Pothi Sahib* under the heading of *Sloke Vaaran tey Vadheek* meaning the left over *slokes* which were extra to the various *vaars*. While adding the Gurbani of *Mohalla Nauwan*, Guru Tegh Bahadur ji to the *Pothi Sahib*, Guru Gobind Singh followed the same pattern, putting all the *slokes* of Guru Tegh Bahadur ji at the end of the *Guru Granth Sahib*. Guru Gobind Singh did insert the *banis* of Guru Tegh Bahadur ji at suitable places in the *Guru Granth Sahib*. After writing the *banis* of the Gurus in *Sri Raag*, Guru Arjan Dev ji then wrote *Sri Raag Kabir jioke* – meaning *Shabads* of *Sri Raag* composed by Kabir ji followed by *Shabads* of *Sri Raag* of Trilochan; and then again *Sri Raag* of Bhagat Kabir. It is noteworthy that Guru Arjan Dev ji inserted *Shabad* of Trilochan in between the two *shabads* of Kabir ji because the subject matter of Trilochan's *Shabad* was akin to the first *shabad* of Kabir ji. After the last *Shabad* of Kabir, Guru Arjan Dev ji put one *shabad* of Bhagat Beni and completed the *bani* of *Sri Raag* by putting at the end one *shabad* of Ravidas.

For putting all the *shabads* of the Gurus and *Bhagats* composed in *Sri Raag*, Guru Arjan Dev ji had no choice but to cut all these *shabads* from the various hand written *pothis* and only then he could arrange them in a proper serial order and number them accordingly. While composing and uttering the revealed *bani*, Guru Nanak uttered and wrote these *shabads* sometimes in one *Raag* and sometimes in another *Raag*. He also collected the *Bani* or compositions of the *Bhagats* (Details already given). Thus Guru Nanak was writing the various *shabads* in different *Raags* as and when they were revealed to him and the same was true of other Gurus. Guru

Arjan Dev ji did not dictate the *bani* to Bhai Gurdas but kept the properly arranged slips of paper in front of him for copying them. Guru Arjan Dev ji went on correcting the writing side by side. In the same way Guru Arjan Dev ji separated the *banis* of different *Raags* and asked Bhai Gurdas to copy them in the order of precedence decided by him. At the end, the *Pothis* could not be restored to their original shape and it is very likely that Guru Arjan Dev ji also did not like to preserve any personal writings of the Gurus, which had the possibility of detracting the Sikhs from the *Pothi Sahib*. It is correct to assume that all the pieces of writings of the Gurus were destroyed by Guru Arjan Dev ji. Similarly Guru Gobind Singh ji inserted the *Bani* of Guru Tegh Bahadur ji into copies of *Pothi Sahib* and did not preserve the handwritten manuscripts.

WHERE AND WHEN WAS DAMDAMI BIR COMPILED

"*Pothi Sahib*" compiled by Guru Arjan Dev ji which was scribed by Bhai Gurdas and installed at Darbar Sahib in 1604 contained *Banis* of first five Gurus and *Banis* of *Bhagats* and others. The *bani* composed by Guru Tegh Bahadur ji was inserted later at Damdama Sahib under supervision of Guru Gobind Singh ji and thus this final edition of Gurbani was called Damdami Bir and a copy of this Damdami Bir was installed as the future *Guru* – *Guru Granth Sahib* by Guru Gobind Singh ji at Nanded (Maharashtra in Oct. 1708).

Khushwant Singh (*A History of the Sikhs Volume I, page 93-1963*) writes "It is generally believed that the only version of the *Granth* incorporating his father's writings was dictated by the *Guru* at Talwandi Sabo. This is not correct, for at least two manuscript copies containing the hymns of the ninth *Guru* are available and both were compiled before the *Guru's* arrival at Talwandi Sabo. Khushwant Singh further writes on page 305: "The editions of the *Adi Granth* currently in use in Sikh Gurdwaras are based on

the copies of Bhai Mani Singh's Bir written at Damdama." Dr. Sangat Singh also in his "The Sikhs in History" 1996 writes, "Earlier at Damdama in Kiratpur Sahib (should have been Anandpur Sahib), shortly after Guru Tegh Bahadur's martyrdom, his hymns had been incorporated at appropriate places, under instructions of Guru Gobind Singh. Writers like Prof Sahib Singh and Khushwant Singh mention of existence of a couple of such volumes."

Principal Bhai Sahib Harbhajan Singh in his "Gurbani Sampadan Nirnai" – 1989 – page 207-208, quotes Sewa Singh: "Shahid Bilas Bhai Mani Singh page 60, 69 written 1799-1800 A.D." that "Guru Gobind Singh (Rai) appointed Bhai Mani Singh in Bikrami Samat 1735 (1678 A.D.) to complete several hand written copies of Guru Granth Sahib. The work continued till 1705 A.D. Guru Gobind Singh also appointed other writers including Bhai Haridas and Bhai Pakhar Mal Dhillon to expedite this work. A large number of volumes of Guru Granth Sahib were written and in all of them the bani of Guru Tegh Bahadur was inserted serially according to the various Raags. On one Dohra "Bal Hoaa Bandhan Chhuttee....." was written Patshahi 10 meaning that this couplet was written by Guru Gobind Singh. The Damdami Birs thus in reality originated at Gurudwara Damdama Sahib at Anandpur Sahib soon after Guru Gobind Rai was installed as the Guru. Principal Harbhajan Singh further quotes Shamsheer Singh Ashok (Gurdwara Gazette June 1977) that "Dasam Patshah, Sri Guru Gobind Singh ji during sambat 1732-1739: (1675-1682 A.D.), while at "Aad Singhasan Damdama", Sri Anandpur Sahib got volumes of Guru Granth Sahib compiled under his supervision, a copy of which is the manuscript no.97 at Sikh Reference Library Amritsar. (Page 219 – "Gurbani Sampadan Nirnai – GSN" - 3rd edition 1989). On page 224 of GSN Prof. Piara Singh Padam is quoted: "This is correct that Dasam Patshah had incorporated the Bani of

Guru Tegh Bahadur ji at Damdama Sahib Anandpur. This Damdama was mistakenly ascribed to that of Sabo ki Talwandi." Thus Damdami Bir originated at Damdama Sahib at Sri Anandpur Sahib. It is likely that Guru Gobind Singh ji got a fresh copy of this Damdami Bir scribed at Damdama Sahib (Sabo ki Talwandi).

GURU NANAK'S CONCEPT OF ORIGIN OF UNIVERSE.

keetaa pasaa-o ayko kavaa-o. [Japuji Sahib - Guru Nanak] p.3
You created the vast expanse of the Universe with One Word!

The continents, worlds and solar sstems, created and installed
by Your hand, chant Your glories. Guru Nanak Sahib, p. 6

arbad narbad dhundu kaara. dharan na gagana hukam
appara....

For aeons of ages there was utter darkness. There was no earth, no sky. The infinite Lord's Will alone was pervading. There was neither day nor night nor Moon or Sun but the Lord was in profound trance. There was no type of creation, no sound, no air or water. Neither creation or destruction and no movement..... Creating His own self the Lord was in Absolute Bliss.....

When He so willed He brought the Universe into Being and without any contraption upheld its Vast Expanse.... By His Will He created Solar Systems, Galaxies and Underworlds and from His Absolute Self He became manifest in His Creation. No one comprehends the extent or limit of the Lord. He is revealed to us through a perfect Guru. O Nanak: Imbued with His Truths, remaining in wonder and bliss keep on singing His Praise. (Maaru Mahala 1, P. 1035)

jaa tis bhaana ta jagat upaaya. [Guru Nanak, p. 1037]

The world came into being by His Will.

AKAL TAKHAT

A Unique Institution

The Sikhs had made a great advance under the pontificate of Guru Arjan Sahib. A state, peaceful and unobtrusive, had been slowly evolved and with the Guru at its head as Sacha Padshah, the Sikhs had already become accustomed to a form of self government within the empire. Their power and prestige had increased and they were fast becoming a factor in the political life of the province. (G.C. Narang; Transformation of Sikhism, p.45

We cannot understand the role of Akal Takhat in the 21st century without understanding the total mission of Guru Nanak: Guru Nanak's aim was not to organize a new religion with its own special rituals leading to Nirvana or Moksha. There is no other plausible reason except that it was Gurus' injunction that nobody wrote any contemporary history between 1469 to 1708 except a few references in the Vaars of Bhai Gurdas. For reasons best known to the Light of the Lord in the Gurus, no scholar has paid due attention to what is clearly written about the Gurus in the Guru Granth Sahib itself and their program in the Vaars of Bhai Gurdas.

Our Gurus only sang, wrote and listened to gurbani but did not give any lectures. It does seem strange that Guru Gobind Singh ji did not inspire any of the scholars surrounding him to write about historical events related to our Gurus and their families including the events

According to Dr. Sukhdayal Singh: For writing the life story of Guru Nanak we do not have any contemporary or near contemporary source. He concludes after discussion that "No *Janam Sakhi* was written before the establishment of the Sikh Kingdom" *Panjab Da Itihaas Vol 5-Guru Kaal(in Panjabi), Punjabi University 2000, p.40*

from his own life? Even Bhai Nand Lal writes in beautiful Persian poetry that all the Gurus were carrying the Light of the Lord and had all the attributes of Him in them. None of the writers were inspired even to write commentary or exposition of any Gurbani Shabads during the Guru period. **We have to interpret the various events of the Guru period to understand Sikhi.** Kapur Singh correctly concludes "the order of the Khalsa, far from being a contingent phenomena dictated by the exigencies of the moment appears to be a logical development of entelechy of the teachings of Guru Nanak". (Parasarprasna, 1959, p.12)

Akal Takhat Visible symbol of Sovereignty of the Panth

Guru Nanak lays the foundation of an Autonomous Sikh Nation

Guru Nanak only preached *Sangat* (Kirtan) and *Pangat* (Langar). Guru Nanak was not preaching individual salvation but had initiated formation of an autonomous and sovereign dharam and nation. Guru Nanak kept his Sangat away from Brahmins, Sanskrit, pilgrimages to holy rivers and shrines away from Maulvis, Sufis, Mausoleums and Tombs, Persian and Arabic. **The Gurbani Kirtan performing Sangat, eating together in Pangat the langar cooked by their own contributions was an autonomous and segregated embryonic Sikh Nation.**

Sovereignty of our Gurus as mentioned in Aad Guru Granth Sahib:

Guru Arjan Dev ji included writings of Bhatts (1389-1409) with some purpose. Relevant to our topic, **Guru ji wants us to contemplate and understand a great pillar of Sikhi that our Gurus were wielding both spiritual as well as temporal authority.** In Sawaiye Mohalle Chauth ke, Null Bhatt describes the transfer of power to Guru Ram Das in No.4: "*Sub bidh maaniyo {Guru Amar Das}; Mun tubb he bhaiyo parsan; Raj jog takht Deeyan Gur Ram*

Das” when his (Guru Amar Das) mind was satisfied in every way, then was he pleased and he bestowed on Guru Ram Das, the secular and spiritual throne. (Guru Granth Sahib 1399). Later in the last sawaiya, Harbans Bhatt exclaims that **Guru Ram Das departed after handing over the Canopy and Throne of the world to Guru Arjan:** “*Chhatar singhasan prithmi gur Arjan kau dey aaiyo*” (Guru Granth Sahib p. 1409).

Historian’s views about the state organised by the Gurus and the coming up of Akal Takhat:

1. S.M. Latif “History of the Punjab” 1889 – Reprint 1989 – Pages 253-254-255

“*He (Guru Arjan) was first of the Gurus who laid aside the rosary and the garb of a faqir*, and dressed himself in costly attire and converted the saintly ‘*gadi*’ of his pious predecessors into a princely rostrum. He kept a numerous retinue, fine horses and elephants and lived in splendour. He was an energetic and aspiring Guru and his aims were high. He organised the Sikhs into a community and devised measures for extending his spiritual authority. He organised a system of taxation and appointed delegates or deputies for the purposes of collecting it from his followers throughout the country. Thus were the Sikhs accustomed to a regular system of Government, and having being formed into a community, gradually developed into a real power. To increase the commonwealth, Arjan also sent his disciples to foreign countries for the purpose of trade, dealing principally in Turkistan horses... The death of Guru Arjan is a great turning point in the history of the Sikh Nation.”

“Hargovind surpassed his predecessor in splendour and state.”..... a hawk belonging to the emperor (Shah Jahan) was seized by one of the Guru’s followers..... these provocations induced the Mohammedan government to send an armed force against the Guru. Mukhlis Khan marched from Lahore at the head of 7000 troops, who were, however, signally defeated near Amritsar, their leader being killed in the

engagement. This was the first combat in the annals of the Panjab which was fought between the Mohammedans and the Sikhs.”

“Being acknowledged as the Sat Guru (Guru Gobind Singh) of the Sikh, his well stored mind conceived, for the first time, the noble idea of transforming the degenerate Hindus into an aspiring race and of moulding the Sikh nation into a religious and military commonwealth.”

2. Dr. Hari Ram Gupta “History of the Sikhs” Volume I, second edition, 1984 pages 130,133,134, 144, 155-158

“Guru Arjan converted voluntary offerings of the Sikhs into compulsory contributions. (Dabistan, 233)... Arjan called upon Sangtias to collect offerings from the Sikhs at the rate of one-tenth of their income. It was called *Daswandh*. To encourage them, Sangtias were upgraded as *Masands*. It was the Panjabi form of the Persian word *Musannad* meaning nobles.....”

“It is certain that *Daswandh* was paid more willingly and without fail than the revenues of the Mughal government. All the offerings were presented by the *masands* to the Guru on *Baisakhi* and *Diwali*. This proved a great source of income to meet the enormous expenditure of the Gurus’ building plans and made the Sikhs accustomed to submit to regular discipline.”

Number of Sikhs increases:

“These building activities attracted the *Majha* people who embraced Sikhism in large numbers. Mohsin Fani writes: “At every place the Sikhs increased. In the time of Guru Arjan Mal their number became very large. In most of the towns in the country a few Sikhs were definitely found. (The Dabistan, 225, 233)”

Princely style of living:

“To inspire the minds of his disciples with the grandeur and

glory of the new religion, Guru Arjan began to live in an aristocratic style. **The Guru rejected the old path of renouncing earthly pleasures. He advocated that spiritual life and worldly living were two aspects of a single reality.** The belief that world was Maya or deception was given up. The Guru taught that mundane (worldly) pleasures could be enjoyed within proper limits, and they should not be allowed to interfere with good living. He erected "lofty buildings" at Amritsar, wore rich clothes, kept fine horses procured from Central Asia and some elephants and maintained retainers as bodyguards in attendance. In consequence the Sikhs venerated the Guru to such an extent that they called him "Sachcha Padishah" or the veritable king. It also implied that the Guru governed by principles of love and justice. The temporal kings on the other hand, ruled by force of arms and fear of authority. Latif is wrong when he says that Guru Arjan "laid aside the rosary." Rosary was the constant companion of the Guru."

Trade in horses:

"Guru Arjan appears to have encouraged his followers to take to trade and commerce in addition to agriculture. This made them rich, adventurous, fearless and free from caste prejudices as they had to buy horses from Central and West Asia. He seems to have organised some trade in horses purely for himself to meet his rising personal expenses, as he would not spend money contributed by his disciples on himself. The contemporary author of the Dabistan writes: "Some of the Sikh Gurus take to agriculture and others to trade." The Sikhs became good horsemen and formed the nucleus of the Guru's military power. **The Sikh community acquired the position of separate state within the Mughal state, and it prepared the way for their political development.**"

Emperor Akbar visits Guru Arjan, November, 1598

"Akbar's Prime Minister and Court historian, Abul Fazl, writes in Akbar Namah that Emperor Akbar crossed river Beas at Goindwal

on an elephant while his army passed over by a bridge. The Emperor called at the residence of Guru Arjan on November 24, 1598. Guru Arjan was 35 in the prime of life. His bewitching and handsome appearance, sweet and melodious voice and fascinating and charming manners, **his princely style of living**, his warm reception of the Emperor and his singing of the hymns deeply impressed Akbar."

Living of the Gurus:

"The first four Gurus were farmers or village grocers, and their Sikhs were petty peasants and tiny traders. Guru Arjan converted himself into a prince and made his Sikhs horse dealers buying them in Central Asia and selling them in India, timber and iron merchants, masons and carpenters, in addition to agriculturists."

Guru Hargobind:

"He proved himself a saint, sportsman and soldier and was the first national military hero of the people of Panjab in six hundred years since the conquest of Panjab by Muslims."

"The Guru wore two swords simultaneously. He declared that the two swords signified Miri and Piri, Shakti and Bhakti, deg and teg. One symbolised temporal power and the other spiritual power; one to smite the oppressor, the other to protect the innocent. He told his followers: "In the Guru's house spiritual and mundane powers shall be combined." There deg or meals for friends and teg or punishment for foes would always be ready. **"My rosary shall be the sword-belt and on my turban I shall wear the emblem of royalty."** (Macauliffe, IV, 2; Sarkar, A Short History of Aurangzeb, 156.)"

Recruits troops:

"He excelled his father in state and splendour. In due course from an inherited bodyguard of 52 soldiers he came to possess a stable

of seven hundred horses, three hundred horsemen and sixty gunners (topchi)." The Dabistan, 235-36.

"He demanded gifts of arms and horses. He built a fort at Amritsar called Lohgarh or fortress of steel. He had his own flag and a nagara or a big drum which was beaten at sunrise and sunset. The Mughal officers believed that all this had a political complexion."

Akal Takht:

"In front of Hari Mandar he constructed in 1606 Akal Takht or God's throne. There he sat on a raised platform 12 feet high in princely attire. Hari Mandar was the seat of his spiritual authority and Akal Takht the seat of his temporal authority."

"To the symbols of sainthood was added the paraphernalia of sovereignty including the umbrella and the crest. With meditation and preaching were included riding, wrestling and hunting."

State within a state:

"The Guru created a government of his own like that of the Mughals. All his disciples formed a separate and independent entity, and had nothing to do with the agencies of the government of the day. Thus the Sikhs came to occupy a kind of a separate state within the Mughal State, the position of which was securely established by the fiscal policy of Guru Amar Das and Guru Arjan and his own armed system."

3. Khushwant Singh "A History of the Sikhs", Volume-I, 1978, pages 57, 63, 64, 66, 67:

Arjun :

"Arjun had to raise money for the building of the temple. All Sikhs were asked to donate a tenth of their income (*dasvandh*) in the

name of the Guru. The *masands* were instructed to come to *Chak Ram Das* every first of Baisakh to render accounts and bring with them as many Sikhs as could conveniently accompany them. In this way a **central finance pool** was created for the construction of the temple, as well as for starting other communal projects. (One commodity in which the Sikhs began to trade extensively was horses. These merchants were the main suppliers to the cavalry, which some years later became the most powerful fighting force in Northern India.) "In A.D. 1590 he had another tank dug at Tarn Taran..... A large temple and a **lepressarium** were built near the tank." "raised a third town called Kartarpur (Jalandhar Doab)..... he built yet another town which he named after his son, Hargobind, as Sri Hargobindpur."

Hargobind :

"The young Hargobind took the seat of his father with two swords girded round his waist: one to symbolise spiritual power, and the other temporal. My rosary shall be the sword-belt and on my turban I shall wear the emblem of royalty. He made it known to his Sikhs that thereafter he would welcome offerings of arms and horses instead of money. He trained a body of soldiers and spent much time in martial exercise and hunting. He built a small fortress, Lohgarh (the castle of steel) in Amritsar. Across the Harimandir, he built the **Akal Takht (the throne of the Timeless God)**, where, instead of chanting hymns of peace, the congregation heard ballads extolling feats of heroism and instead of listening to religious discourses, discussed plans of military conquests. The Guru's abode did in fact become like that of Emperor. He sat on a throne and held court. He went out with a royal umbrella over his head and was always accompanied by armed retainers. He sent envoys to ruling princes and received their agents in *darbar*, where presents were exchanged. With Arjun the title *Sachcha Padsah* was only honorific; with Hargobind it

became a reality as far as the Sikhs were concerned. He was *miri piri da malik* (the lord of the spiritual and secular domains.) Mohsin Fani writes that: "The Guru had eight hundred horses in his stables, three hundred troopers on horseback, and sixty men with firearms were always in his service." (Dabistan, II, 277)

"The number of Sikhs had been steadily increasing with each guru. The change of emphasis from a peaceful propagation of the faith to the forthright declaration of the right to defend that faith by force of arms proved to be extremely popular."

Har Rai:

"Within one year of his assuming ministry as the seventh guru, Har Rai was compelled to leave Kiratpur with his family and retainers (who are said to have numbered 2,200 men-in-arms), and retire further into the mountains." "Ram Rai's sycophancy at the Mughal Court turned his father's mind against him, and he announced his intention of passing the guruship to his younger son, Hari Krishen."

4. Dr. Gopal Singh "A History of the Sikh People", 1979, page 215: Akal Takht:

"In mid-1606 (i.e. immediately on ascending the gaddi), he is said to have laid the foundation-stone of the Akal-bunga (or Akal Takht) facing the Golden Temple and, when built, the Guru held his court here to minister to secular matters. Some of his devout followers like Bidhi Chand, Pirana, Jetha, Paira and Langaha, he made commanders of one hundred horse each."

Thus there is unanimity amongst the Historians that Guru Arjan Dev ji had started holding Royal Darbars and was addressed as Sachcha Patishah or the True King. "The Sikh community acquired the position of a separate state within the Mughal state and it prepared the way for their political development." Introduction of compulsory Daswandh by Sri Guru Arjan Devji

provided the Central Treasury of this Sikh State.

Guru Arjan Sahib, it is clear, knew the impending clash with the state and hence he had arranged imparting of training in use of offensive and defensive arms to the child Hargobind (M.A. Macauliffe Vol.3, p.50). **He indicated to the eleven year old Hargobind to sit on a throne and keep as large an army as he could muster while nominating him as the next Guru.** (M.A. Macauliffe Vol. 3, p.90). Martyrdom of Guru Arjan Sahib was an anticlimax to the rapidly growing Sikh State under the Guru. **"The predecessors of Guru Hargobind had, already transformed the Sikh community from an embryonic church into an embryonic State** (Toyanbee "A study of History" 1939, Vol.5, p.665).

Guru Hargobind, the sixth Nanak knew the next step according to the mandate given to the first Guru Nanak. On learning about the Martyrdom of Guru Arjan ji, he called upon Bhai Gurdas and Baba Budhaji to bring bricks and mortar to a place facing Darbar Sahib where **he himself laid the foundation of Akal Bunga (Abode of Akal) or Akal Takht – Throne of the Timeless Lord.** He asked the two of them only to quickly build a 9/12 feet high platform to serve as the base of the Takht. The same was built in 2-3 days and on completion, Guru Sahib asked that this Throne be adorned suitably with a beautiful Carpet and Canopy. He reached there dressed up in a Royal Dress with jewelry and plume on his turban. He asked Baba Budha Ji to adorn him with two swords to depict his double Sovereignty – *Miri* i.e. Temporal or worldly power and *Piri* – Spiritual Sovereignty. **This action of Guru Hargobind ji was to demonstrate to the world that although the previous five Nanaks were also the Spiritual as well as Temporal Gurus but that now he had to show his authority in clear visible terms.** He ordered that a Sikh should always keep a Royal Umbrella over his head to denote his Temporal Leadership (*MIRI*) and another Sikh would carry a *Chauri* behind him to denote his spiritual leadership or *piri*. A number of armed Sikhs would be in

attendance all the time.

Most of our scholars are confused that Guru Sahib did not leave any written explanation or even remarks about the future role of Akal Takht. Bhai Gurdas does not mention either about the martyrdom of Guru Arjan Dev ji or the construction of Akal Takhat in his Vaars. **He is totally silent about any worldly event connected with our Gurus, which were happening during his lifetime.** They argue that even Guru Hargobind Ji had abandoned Akal Takht and had moved to Kiratpur Sahib ultimately leaving the world at that place. **This confusion arises because we assume that the Guru was an ordinary individual and forget his being the embodiment of the Light of Akal Purukh.** Akal Purukh had created this Universe in a moment and enriching it and providing everything that it contains about whose mysteries we have been unraveling daily in the last lakhs of years. Akal Purukh did not provide us the blue prints for making steam engine, Aeroplane, Atom Bomb, Missiles, Telephone, T.V., Computer etc. It is the working of the endowed human mind, which is revealing the mysteries of nature. **Similarly our Gurus with the Light of Akal Purukh with them did not leave any written or verbal programme for their Sikhs and Humanity. It is obvious that the Light of the Lord Himself did not come here for a small group of people residing in a small area.** The Sikhs have to contemplate themselves and with the help of A.G.G.S and the various messages and hints reaching them from the words originating from the mouth of the Gurus and their Sikhs as to what was the Mandate of the Gurus and what mandate have they given to the Sikhs to guide the destiny of humanity.

Unique emblem of Akal Takht



1606

The Sikhs all accepted that Guru Hargobind Sahib had issued a Hukamnama or order to the Sikhs that they should come with offerings of armaments, horses and youth for organising the Army. It is upto them

to contemplate and deduce the role of this army as well as the role of Akal Takhat not only during the lifetime of the Gurus but subsequently after the Guru period also. Every army has an emblem and a flag. We know that by the side of Nishan Sahib in the Darbar Sahib complex, Guru Hargobind ji had raised another Nishan Sahib which was 18 inches shorter than the one erected by Guru Arjan Dev ji. This Nishan Sahib as well as the army was given a unique emblem. **We can easily contemplate that the Khalsa emblem of today was commenced by Guru Hargobind ji by having an insignia containing a circle surrounded by two swords.** Circle denoted the area of influence of Akal Takhat being the whole world and the two swords depicted the Temporal or Worldly sovereignty and Spiritual Sovereignty. This emblem thus represented the Sachcha Patshah correctly. There was no need for Guru Sahib to record this fact and there is no reason for the Sikhs to reject this idea simply because there is no record for the same. The Sikhs have to accept that the Gurus did not leave behind any record of their activities and any programme for the Panth except that what we can deduce from AGGS and *Vaars* (odes) of Bhai Gurdas. This emblem was used by the Army of the Gurus up to the time of Guru Gobind Singh ji. When Guru Gobind Singh ji commenced the institution of Khalsa on Baisakhi of 1699, he completed this emblem by introducing the **Khanda** (Double edged straight sword) in the centre.

Jahangir accepts the sovereignty of Guru Hargobind

Jahangir had made the following notes about his ordering killing of Guru Arjan Dev ji in his Autobiography—Tuzak-e-Jahangiri I, 72-73, translation by Rogers and Beveridge as quoted by Khushwant Singh History of Sikhs Vol.I, pp.59-60. "At last when Khusrau (his son) passed along this road this insignificant fellow (Arjun) proposed to wait upon him. Khusrau happened to halt at the place where he was, and he came out and did homage to him. He behaved to Khusrau in certain special ways and made on his forehead a finger-mark in

saffron, which the Indians call *gasqa* and is considered to be propitious. So many of the simple-minded Hindus, nay, many foolish Muslims too, had been fascinated by his ways and teachings. He was noised about as a religious and worldly leader. They called him Guru, and from all directions crowds of fools would come to him and express great devotion to him. This busy traffic had been carried on for three or four generations. For years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or he should be brought into the fold of Islam." "I fully knew his heresies, and I ordered that he should be made over to Murtaza Khan, that his property be confiscated, and that he should be put to death with torture."

There is no dispute that Jahangir had imprisoned Guru Hargobind ji in Gwalior Fort for some period. In the Gwalior Fort today there is a large Gurdwara Called "**Bandi Chhor Gurdwara**". **It is strange but true that Jahangir does not make any mention of Guru Hargobind ji in his autobiography or even in the court records and hence there is controversy about the length of the period that Guru Hargobind ji was kept interned in the Gwalior Fort.** It is known that following Guru Hargobind's internment, the Sikh Sangat in hundreds commenced trekking to Gwalior (800 km from Amritsar) singing Gurbani and organising langars (free-kitchens) all along and on reaching Gwalior kept on circumambulating the Fort in high spirits. Muslims, others and Jahangir were all surprised to see the forbearance of the Sikhs that these people do not mention at all the sufferings meted out to their Gurus and themselves and do not create any disturbance for any one. They are in fact winning the hearts of the people. In the end, Jahangir relents and not only releases Guru Hargobind ji but also all the political prisoners interned at Gwalior fort who had all become devoted admirers of the Guru. Jahangir had to admit that Guru ji is in fact THE TRUE EMPEROR of the people. **After releasing Guru Hargobind from Gwalior, Jahangir was perplexed that what should he write in his autobiographical notes**

about the Guru Hargobind's whole episode. Should he write that the young Guru had impressed him so much that he accepted his sitting on the Throne of Allah (Akal Takhat) and his keeping an army in the Mughal Raj? In the end, he decides not to make any mention at all of Guru Hargobind, to avoid criticism from Muslim Chroniclers later.

Return Of Guru Hargobind To Akal Takhat

Accompanied by all political prisoners, and princes released along with him, Guru Hargobind reached Amritsar with full fanfare. There was rejoicing all over the Sikh world. By the time he reached Amritsar his whole army had joined him. **Sikhs became firm in their belief that the Mughal Emperor had accepted the concept of "All World Sikh State under Akal Takhat" and that Guru Hargobind was indeed the Sachaha Patshah.** The whole city of Amritsar was illuminated and there were widespread fireworks. The day Guru ji reached Darbar Sahib happened to be Diwali day. Guru ji bestowed siropas to the five commanders of his army and other prominent Sikhs who had served the panth.

The Light of the Lord Himself in Guru Hargobind had laid the foundation of Akal Takht. Guru Hargobind Sahib in his physical form wielded the power and was the spokesman of this unique throne. When Guru Hargobind Ji shifted to Kiratpur then **Kot Takht Sahib** became the sphere of his activity. *This Kot Takht Sahib at Kiratpur became the centre of activities of the Gurus during the period of Guru Har Rai ji and Hari Kishan ji also.* When Guru Harikishan ji passed on the Light to "Baba Bakaley" then Guru Tegh Bahadur ji wielded his sovereignty from Baba Bakala (1664). *During 1666-1670 Guru Tegh Bahadur wielded his Spiritual as well as Temporal Sovereignty from Patna Sahib.* When Guru Tegh Bahadur Ji returned to Anandpur Sahib then **Takht Sahib Damdama at Anandpur** became the seat of the Guru Takht and remained so until

1699 (from 1685-1688 Guru Gobind Rai had wielded his Sovereignty from Paonta Sahib). **In 1699 Guru Gobind Rai made Takht Kesgarh as the physical place of the Akal Takht until 1705. During most of 1706 Guru Gobind Singh ji stayed at Talwandi Sabo and wielded the power of Akal Takht from that place.** Guru Gobind Singh ji reached Nanded during July 1708 and remained here till the end of his sojourn on the earth in October 1708. This was the last place where the Light of the Lord used his Sovereignty on this earth. Before his departure Guru Gobind Singh ji divided the dual Sovereignty and declared that the Spiritual Light would lay enshrined in Guru Granth Sahib and the temporal authority would now be wielded by the Khalsa acting in unison (Sarbat Khalsa). **We can accept that seat of temporal Sovereignty came back to Akal Takht in 1708.** During the 18th Century, the Sarbat Khalsa used this authority. After establishing his empire which he had commenced as Sarkar-e-Khalsa, *Maharaja Ranjit Singh usurped the authority of Akal Takht and Khalsa went into wilderness. The Khalsa reestablished the authority of the Akal Takht in November 1920. Lo! And Behold. This event electrified the whole Panth. Every Sikh man, woman and child was ready to sacrifice for the Panth for five years until 1925.* The British Government cleverly enticed the scholars and made them accept the Gurdwara Act, which inter alia made Akal Takht subservient to the Delhi Throne. **In fact Khalsa lost its sovereignty in 1925 and Akal Takht became dormant.** It seems as if all anti Khalsa forces have joined hands and there is a worldwide conspiracy to contain Sikhs. They are making the Sikhs confine their activities amongst themselves by holding *smagams* of *naam-simran*, *kirtan darbar*, *katha* and *langars* all over the Sikh world. No organisation or body of Sikhs is concerned with propagation of Gurbani amongst non-Sikhs. Sikhi has been reduced to religion with its own peculiar rituals for personal peace and salvation. Sikhs are being encouraged to build more and more and bigger and bigger Gurdwaras, holding processions and organisation of *Akhand Paths*

(continuing reading of Guru Granth Sahib by relay of readers). The Sikhs scholars are busy writing expositions of Gurbani and celebrating events connected with worldly life of our Gurus.

The concept of Sovereign State under Akal Takht established by Guru Hargobind ji continued during the Guru period. All the battles fought by Guru Gobind Singh ji were to confirm the sovereignty of the Khalsa. Following Guru Gobind Singh ji, the Sikhs continued to assert their independence throughout the 18th Century.

AKAL TAKHAT : RALLYING POINT OF AKAL PURUKH KI FAUJ OR PANTH
A simple fact has escaped the Sikhs that throughout the Guru period the Panth acted as a single entity being led by the Guru. The detractors of the Gurus like Minas and Ram Raiyas were rejected out of the fold of the Panth by an edict of Guru Gobind Singh ji. **During the 18th Century up to the demise of Nawab Kapur Singh and Sultan-ul-Qaum Jassa Singh Ahluwalia the Panth more or less remained a single institution.** The various misl heads became selfish and corrupt and commenced fighting with one another for personal advancement. The situation has deteriorated much further today. All Sikh Leaders claim allegiance to Akal Takhat on the one hand but want the Sikhs to follow their own faction on the other. *The panth as a whole is totally confused about the way it has to organise itself. So many Akali factions, Sikhs in Congress, various Communist Parties, Sikhs in BSP and BJP are fighting one another for political and personal gains during every election. There is no central authority of the Panth which is to guide the worldly affairs of the Panth as a single entity.* It is for this reason that more and more Sikhs are being drawn by organisations like Sant Nirankari Mandal, Radha Swamis, Namdharis, Param Sants etc. where the simple Sikhs are drawn by the discipline of a figurehead preaching to the followers showing allegiance to him. Guru Gobind Singh ji had bestowed Miri or Sovereignty to

the Panth Khalsa. Sikh scholars have yet to put forward before the Panth the framework under which they have to revive this Sovereignty.

Let the Sikhs accept and ponder over the two declarations made by Guru Gobind Singh ji:

1. At the time of Creation of the Khalsa, Guru Gobind Singh had announced abolition of the Institution of Masands and had ordered that hence forth the Daswandh should be given to him directly meant that after him the Daswandh has to be given to the Central Authority of the Panth to serve as its Central Treasury.
2. His appointing Banda Bahadur as Commander/Leader of the Khalsa and providing him with 5 Advisors to guide him to act according to the Gurmat is to serve as a future Model of Panj Pardhani Leadership to lead the Panth as a single entity.

Guru Nanak came with the Light of the Lord Himself for a specific long-term plan that this time Akal Purukh would not let the people on this earth destroy themselves when they find the truth of harnessing the atomic energy. As hinted in Guru Granth Sahib page 11 "*Tudh aaapey srishat sabh upaee jee tudh aaapey siraj sabh goyee*" (You have created this world many a time and after creating it have been destroying it.). The Khalsa has been created by Waheguru to stop this annihilation.

The Panth had completed the first two phases of its existence in 1947:

1. Formative Phase of 239 years from 1469-1708.
2. Sustenance Phase of 239 years from 1708-1947.

Now the Sikhs have entered the third and most important Flowering

Phase for which the Gurus had carried out the Mandate of Akal Purukh. Under the Will of Waheguru, Khalsa has spread to over 100 countries after 1947 to commence and complete the work for which the Khalsa Akal Purukh Ki Fauj was organised.

Khalsa of Waheguru is Unique. This is the only body of people on this earth who claim their Kinship and represent the Waheguru or the Primal Lord. How ridiculous do the Sikhs appear, when the Supreme body, ever autonomous wing of Waheguru is submitting memoranda for autonomy when in fact the Sikhs are the owners of the World.

The Light of the Lord Himself did not come in the body of Guru Nanak to create a new religion with its own rituals of Kirtan Darbars, Langar and Akhand Paaths only. Bani is meant for giving inner strength to each individual Sikh for remaining in Supreme Bliss and act for the good of humanity according to the teachings enshrined in Guru Granth Sahib. With a feeling of "Supreme Charhdi Kala" the Sikhs have to realize their role. They have to bring about end of strife anywhere and everywhere and usher in "Halemi Raaj" to serve the poorest of the society. The poorest 10 percent in every country of the world are bearing the brunt of the rising prices on account of the ever-increasing Defence Budgets.

Arjanu kaia palat kai murati Harigobind savari..... Bhai Gurdas Vaar 1, pauri 48.

Guru Arjan Dev transformed Himself into Hargobind and sat majestically. This Guru, the vanquisher of armies, is very brave and benevolent.

**Chun kar az huma heeltay dar guzasht
halal ast burdan ba shamsheer dast.**

When all methods fail then it is legitimate to wield the sword.

(Zafarnama or Epistle of victory by Guru Gobind Singh)

GURU HARGOBIND'S CONCEPT OF AN ALL WORLD STATE UNDER AKAAL TAKHAT

Introduction

There are hardly any primary contemporary sources of history of Guru period. Gurus wanted the Sikhs to learn the true and important history which is present in Guru Granth Sahib:

1. "JOT ROOP HAR AAP GURU NANAK KAHAIYO" (The Light of Hari – Akal Purukh (God) Himself was called Guru Nanak (G.G.S. 1408). This *jot* (Light) was transmitted to Angad, Amardas and Ramdas.
2. Guru Ramdas while departing from here bestows the canopy and throne of the world to Guru Arjan: "CHHATAR SINGHASAN PRITHMI GUR ARJAN KAU DEY AAIYO" Page 1409. Guru Arjan Dev Ji passes on the mantle to Guru Hargobind ji. Following martyrdom of Guru Arjan Dev Ji, Guru Hargobind takes epoch making unique steps to physically make the THRONE OF AKAAL PURUKH AND ESTABLISH THE CONCEPT OF A WORLD STATE UNDER AKAL TAKHT.

Guru Nanak appeared on the earth in 1469 and Guru Gobind Singh completed his sojourn here in 1708. During these 239 years, the contemporary Sikh History sources are only the following:

1. References to historical events in Guru Granth Sahib (1604)
2. *Vaars* of Bhai Gurdas (1600-1610)
3. A chapter entitled "NANAK PANTHIS" in his book: "Dabistan-e-Mazahib" by Mohsin Fani (1650)

4. *Puratan Janam Sakhi* (?1634). This mentions anecdotes from the life of Guru Nanak, written 95 years after the departure of Guru Nanak from here in 1539. This and the other Janam Sakhis came to the notice of the Panth after 1870.
5. Historians use the following books written in the 18th century:

(a) Gurbilas Patshahi Chheveen by Bhagat Singh or Sohan	1718
(b) Parchian – Seva Das	1741
(c) Gur Sobha – Sainapat	1741
(d) Gurbilas Patshahi Dasween – Koer Singh	1751
(e) Mehma Parkash – Sarup Chand	1773
(f) Bansawali Nama – Kesar Singh Chhiber	1769
(g) Pracheen Panth Parkash – Rattan Singh Bhangu	1841
(h) Sooraj Parkash – Kavi Santokh Singh	1843

Besides the above the Sikhs accept certain known traditional facts which have been recognised as true by the Panth (Sikh Nation) over the centuries. We have to analyse the above data and deeply contemplate and accept only that which tallies with the ideology of Guru Granth Sahib and appears a rational explanation of the historical events.

Following deep contemplation, a summary of events following the shahidi of Guru Arjan Dev ji is reconstructed:

SHAHIDI OF GURU ARJAN DEV JI:

Accepting inhuman torture and sitting in perfect composure Guru Arjan was reciting "*Tera Kia Meetha Lagey*" in front of Mian Mir. Guru Arjan Dev ji asked his well-known horseman Bhai Bidhi Chand to convey to the *sangat* at Amritsar that "**Hargobind is the sixth Nanak and he should sit fully armed on his throne and keep as big an army as he can muster.**"

The *shahidi* of Guru Arjan Dev ji was out of the blue. Sikhs had come

to regard themselves as members of a free state under their *Sacha Patshah*. The new young Guru provided solace to the *sangat* and asked them to keep on reciting the whole *shabad*: "*Har ka naam ridai nitt dhiayeen. Sangi saathi sagal taraeen. Gur mere sang sadaa hai naaley. Simar simar tiss sada smaley. Rahao. Tera kia meetha lagai. Har naam padaarath Nanak mangai.*" (SGGS page 394). "I daily recite the Lord's name in my mind. Thus I help all my associates and comrades in crossing the sea of life. The Guru is always by my side and keeps company with me. I continuously contemplate and ever remember Him. Pause. **Lord, Your doings appear sweet to me.** Nanak seeks only the boon of the True Name of the Lord." He announced that soon he would give the new programme of Guru Nanak. Hargobind Sahib incensed that the poet in Bhai Gurdas would make him recite a new vaar on the shahidi of Guru Arjan Dev ji and he immediately restrained him. He enjoined the Sikhs not to discuss the shahidi of Guru ji and accept the same as "The *Hukam* (Will) of Akaal Purakh – The Primal Lord." They were not to show any anger and continue to serve *langar* with the same zeal as before.

Construction of Akal Takhat: Hargobind Sahib called upon the two most revered Sikhs, Bhai Gurdas ji and Baba Budha ji and requested them to bring mortar and bricks to a place facing Darbar Sahib where he laid the foundation stone of a 9/12 feet high platform to form the basis of Akaal Takhat. Only three of them constructed the same in a few days. He requested them to adorn it with a beautiful red carpet and get a Royal canopy fixed over it. He dressed himself in Royal clothes wearing a turban with a precious plume. He fixed a shining steel "*chakar*" over the turban and further adorned it with a string of pearls. He asked Baba Budha ji to adorn him with two full sized swords; one to denote *Piri*, his spiritual powers and the other to denote *Miri*, his temporal powers and that he should be addressed as "*Sachcha Patshah*" (The True Emperor). He ordered that an attendant Sikh

should always keep a red and golden umbrella over his head to denote his temporal leadership of the *Panth* (*Miri*) and another attendant should wave a flywhisk or "*chowaree*" to denote his spiritual leadership (*Piri*). **He proclaimed that the previous five Nanaks also were both spiritual and temporal leaders of the *Panth*, but we have now to properly exhibit the same to the public at large.**

Separate emblem and flag of Akal Takhat: Near the yellow colour *Nishan sahib* (Flag) of the Darbar Sahib, Guru ji fixed another *Nishan Sahib*. This was one *hath* or eighteen inches (45 cm) shorter than the previous flag, but had a special crest in black printed over it. This was in the form of circle 10 inches in diameter, one inch in width surrounded by two swords at its lower half. **The circle denoted that the domain of the Akal Takhat was (and is) the whole world and the two swords are denoting *Miri* and *Piri*.** He issued a *hukamnama* (proclamation) that henceforth he would appreciate presents of healthy youths, armaments and horses besides money.

The Army of Akal Takhat: Beginning with a force of five hundred able bodied young men, the army increased rapidly to 2200. According to Mohsin Fani, an Iranian/Iraqi traveller and historian, Guru Hargobind Ji had sixty musketeers, 300 cavalry with 700 horses. The army in addition had spears, bows, arrows and swords. This force was divided into five platoons with different coloured garments. Every platoon was given a different colour standard with emblem of Akal Takhat. The soldiers were to daily engage themselves in 4 hours of strenuous exercises, horse riding, swimming and wrestling for bodybuilding. He appointed five commanders of his army: Bhai Bidhichand, Bhai Pirana, Bhai Jaita, Bhai Pairha and Bhai Langah.

Sikhs perturbed: Guru Hargobind Ji would listen to *kirtan* for several hours in the morning, before moving to Akal Takhat. At Akal Takhat,

he would listen to *vaars* sung by *dhadis* and witness intensive excercises by the newly recruited soldiers and *settle personal disputes among the Sikhs*. **Sikhs were greatly disturbed that Guru Arjan Dev Ji was tortured to death on the order of Mughal King, and how was he going to tolerate this new revolutionary programme of the Guru.** The Emperor can easily order total destruction of their centre. Sikhs requested Mata Ganga Ji to restrain Guru Ji and ask him to continue the previous programme of *kirtan* and *langar* only. Mata Ganga Ji conveyed the fear of the *sangat* to the young Guru. Guru Ji only looked at her and she could understand everything. She assured the Sikhs that Hargobind Ji was the embodiment of Nanak and he knows the programme of Nanak. Sikhs were not satisfied and they conveyed their fears to Baba Budha Ji. Sikhs said to Baba Budha Ji that he was the oldest and most revered Sikh who was fortunate to have been at the feet of Nanak and should exert his influence on the child Guru. With great hesitation Baba Budha Ji conveyed the misgivings of the *sangat* to Guru Hargobind Ji. Guru Sahib just smiled and looked towards Budha Ji. The latter understood the meaning of the Guru's benevolent glance and reassured the Sikhs that the Guru is carrying forward the programme of Nanak and they should not attach any importance to the young age of the Guru.

The Nakashbandi Muslim Leaders of Sirhind: Sheikh Ahmed Mujadid Alif Saani of Sirhind believed that he was ordained by Prophet Mohammed as the leader of Islam. He had actually instigated Jahangir that he should finish this growing centre of *kafirs*. After the martyrdom of Guru Arjan Dev ji, he had conveyed his happiness to the subedar Murtaza Khan of Lahore that this killing would stop the activities of the *Kafirs*. When he learnt that the eleven year old Guru is now sitting like an Emperor on a Royal throne and is organising an army, he was stunned and conveyed his strong displeasure to Jahangir.

Jahangir's astonishment and rage: Jahangir felt amazed and

provoked by his Muslim counselors on learning about this daring act of the Guru of *Kafirs*. He immediately ordered his army commander to send a strong force and finish the whole centre. One of his ministers spoke up and said, Your Majesty, please listen: After the killing of Guru Arjan, Hazrat Mian Mir, a respected Muslim Divine had strongly remonstrated at your action that you have killed a god fearing leader who was held in high esteem by one and all. He had even said that Allah would not pardon you for that nefarious act. When we received the report about the activities of the new Guru from Sheikh Ahmed and other Muslims, we had enquired through our own secret agents about the goings on at Amritsar. **We were surprised to learn that these Sikhs did not create any disturbance following the killing of their Guru. The local Muslims feared that there would be riots and disturbances but these Nanak Panthis remained calm and went on reciting and singing "tera kia meetha laage". (Your doings appear sweat to me). The eleven-year-old Guru repeatedly asked the *sangat* that they should accept the loss of their Guru as ordained by Allah.** They are busy doing army exercises in front of "Akal Takhat" but nobody casts any angry glance towards the Muslims. Even now they welcome one and all to partake food in their community *langar* and there is perfect peace. The whole population is amazed at the exemplary behaviour of these Nanak *Panthis*. Please call this Guru to your presence and get his explanation that how he calls himself as "*Sachcha Patshah*" or True King and why is he keeping an army in your kingdom. If you are not satisfied then imprison him, alongwith his army in a fort. **In the last 100 years these Nanak Panthis have not disturbed any body.** Emperor Akbar was actually so impressed by their activities that he had even given a *jagir* to the mother of Guru Arjan. Guru Arjan's father had founded a new town – Ramdaspora, on that land and now these Nanak *Panthis* call the town as Amritsar. Jahangir on second thoughts ordered that the Guru be brought to his presence.

JAHANGIR CONFRONTS GURU HARGOBIND JI:

Jahangir: How dare you continue your unlawful activities even after the capital punishment of your previous Guru? Instead of noting our wrath you have organised your army challenging the Mughal State?

Guru Ji: We know that you are the Emperor of the biggest Empire and that is why you call your self the owner of the world. We accept the boundaries of your kingdom and we have no intention of occupying even one square yard of your land.

Jahangir: I have been informed that you sit majestically on a 9ft. high throne and even now you have dared to come in our presence with a Royal canopy over your head with an attendant waiving the flywhisk and accompanied by your armed guards and you call your self a True Emperor?

Guru Ji: It is correct that I sit on the Akal Takhat or throne of Allah and I wear two swords to show my spiritual and temporal powers. Indeed your kingdom is very big and ever since the world came into being no king's domain has been as large as yours. But the throne, which is occupied by me, its domain, has no boundaries. **You rule over the people who happen to be within the boundaries of your state, but the domain of Akal Takhat is limit less and much beyond your kingdom. We provide the solace of creator to one and all. We shower love and grace of Allah or Akal Purakh to every one on this earth.**

Jahangir: I do not understand you. You talk like a saint but not only you your self, are armed but are keeping well-equipped army of 2200 all the time with you.

Guru Ji: In the world there are many foolish people who do not understand our programme. They can attack us in a fit of misunderstanding. We are keeping the arms and army to

keep these people at a distance. Not only this, we have ordered our Sikhs to keep armaments. We have kept the army for protecting ourselves and our religious places. We are ordained to do this by the order of Akal Purakh (Allah).

Jahangir: I was expecting that you would upbraid me for ordering the killing of your father, your fifth Guru Arjan but I am surprised that you did not complain.

Guru Ji: We abide by the decisions of Allah. **We accepted the martyrdom of Guru Arjan Dev ji as ordained by Akal Purakh.** While sitting on the heated plate and suffering pouring of hot sand on his person, Guru Arjan was exclaiming: "your doings appear sweet to me" and this was my first sermon to the Sikhs that they should accept the Will of the Lord with all humility. With this we maintained perfect tranquility. **Our objective is to bring about a benign kingdom in the world for which Akal Purakh had charged Guru Nanak Dev ji. The Akal Takhat is working according to this plan. Time will come when this Akal Takhat would usher in an era of total peace and goodwill for all in the world.** There can be no physical boundaries of our sphere of work. **The boundaries of the countries are the real cause of strife.**

Jahangir: I am not fully convinced. For this reason, I am detaining you in the Gwalior Fort for some period. The Muslim divines and leaders have complained to us that we are promoting unislamic activities. We have to satisfy the Muslims.

Guru ji turned around and facing the Sikhs accompanying him spoke to them that they should maintain *charhdikala*, read and sing Gurbani and rest assured that the purpose for which Akal Purakh ordained Nanak would be fulfilled through them – The Sikhs.

Amritsar is more than 800 kms away from Gwalior. The Sikh *Sangat* in hundreds commenced trekking to Gwalior singing Gurbani and organising *langars* (free kitchens) all along and on reaching Gwalior kept on circumambulating the Fort in high spirits. Muslims, others and Jahangir were all very surprised to see the forbearance of the Sikhs that these people do not mention at all the sufferings meted out to their Gurus and themselves and do not create any disturbance for any one. They are in fact winning the hearts of the people. In the end, Jahangir relents and not only releases Guru Hargobind ji but also all the political prisoners interned at Gwalior fort who had all become devoted admirers of the Guru. Jahangir had to admit that Guru ji is in fact THE TRUE EMPEROR of the people. "*BANDI CHHOR*" – Guru (Guru responsible for release of Detainees.) (Rest already given on pages 78-80)

Guru Nanak Sahib

"Pariya murakh aakhiyae jis labh lobh aahankara...." p.140

Literate is a fool if he is full of greed and ego.

"Jaat Ka Garab Na Kar Moorakh Gawara....." p.1128

Foolish man! Do not feel proud of your caste or creed.

The pride of caste leads to multifarious evils.

"Raaj Kaptang Roop Kaptang" p.708

Ruling Power, Beauty, Wealth and Pride of lineage makes one insincere crafty and egoistic.

The continents, worlds and solar systems, created and installed by Your hand, chant Your glories.

Guru Nanak Sahib, p. 6

It is the 'bull' of the Lord's will that carries the earth on its head.

Guru Nanak Sahib, p.1037

Nav parbhaatey shabad dhiayae chhodon duni preeta...M.1 p.1330

Abandoning worldly attachments contemplate on the Lord at the ambrosial hours of the morning

HISTORICAL FACTS IN THE VAARS OF BHAI GURDAS

Bhai Gurdas was a scion of the family of Guru Amar Das ji. He was a contemporary of four Gurus, Guru Amar Das Ji, Guru Ram Das Ji, Guru Arjan Dev Ji and Guru Hargobind Ji. He was born probably in 1555 and died in 1629 / 1637 in the presence of Guru Hargobind Ji. Bhai Gurdas must have been hearing anecdotes from the lives of the Gurus and about the situation in Punjab at the advent of Guru Nanak. There was no written record about the life and times of Guru Nanak, but stories must have been going round by word of mouth.

Poetry starts welling out from the mind at a young age. As soon as poetry started forming in his mind, he commenced writing about the story of the new emerging society whose foundation was laid by Guru Nanak. His sensitive mind quickly concluded that Guru Nanak had in fact organised a new "Nirmal (pure) Panth". This was an entirely new dispensation differing from all existing religions and sects. He studied the all-important existing religions and their interactions with one another to understand the reasons, which led Nanak to embark upon the creation of a new path or movement. He considered it necessary to describe the practice of religion by the people when Nanak came on the scene.

HISTORICAL EVENTS MENTIONED IN THE FIRST VAAR

Bhai Gurdas gives us a great insight about Guru Nanak in his first Vaar, which happens to be the longest one with 49 *pauris* (Cantos). He describes the Creation of the Universe and the beliefs accepted by the ancient Hindu mythology in the first 19 *pauris*. He makes his comments on the Creation of the Universe and the behaviour of humans. The ALL-PERVADING ONKAR revealed Himself by his One Word and created the infinite Cosmos. Gurdas writes that it appears as if in His "One Hair", there are myriads of galaxies. In

each world He revealed Himself in uncountable forms. He created the four Yugas or ages of this world. In the Satyug, Treta and Duapur Yug people lived for lacs of years, but they did not construct palaces or temples. Dwelling briefly on the events of the *Satyug, Treta* and *Duapur Yugas*. **Bhai Gurdas describes that in the present age of Kaliyug the low instincts have come to the forefront. Ego and hatred reign supreme. Everyone behaves according to his own whims, and is ever engrossed in his personal welfare.** So long the Lord does not appear on the earth as True Guru (Satguru), the mystery of the world cannot be understood. Bhai Gurdas does not find any difference between the True Guru and God. Satguru dispels the prevailing darkness. Kaliyug is the ocean of ignorance. Some worship stones, others worship graves, and some recite magical formulas and practise spells and charms. Hypocrisy is practised at large. Different religious practices have cropped up. Some are worshipping the moon, the sun; whilst others worship the earth and the sky. Some propitiate air, water and fire to appease Yama the God of Death. Mankind is immersed in delusions. Four Varnas, Ten orders of ascetics and twelve of Yogis have emerged. Naked Jain and other sadhus and mendicants have their own way of living. Many varieties of Brahmins commenced giving different expositions of religious philosophy by commenting on the Shastras, the Vedas and the Puranas. Mutual rivalries confused the public. In the twentieth pauri Bhai Gurdas describes the prevalent tenets of Islam. After Mohammad Sahib, 72 divisions appeared among Muslims. Pirs and Aulias propagated the rituals of Ramzan Rozas, Eid and Namaz. Temples were demolished and mosques erected in their place. Non-conformists were declared apostates (kafirs) and killed.

Pauri 21.1 "Chari varani chari majahaban jagi vichi Hindu Musalmaney...."

Like the four main Varnas of Hindus, four sects of Muslims became prominent. As opposed to the Hindus making pilgrimages to

the Ganga and Banaras, the Muslims considered Kaaba in Mecca their Holy shrine. Muslims practised circumcision and the Hindus used a sandalwood mark on foreheads and wore the sacred thread. The Hindus invoke Raam and the Muslims Rahim – the merciful. Both have forgotten the Truths of Vedas and Muslim holy books and worldly greed and Mammon have led them astray. Truth deserts both. Maulanas and Brahmin were killing each other.

STORY OF GURU NANAK AS WRITTEN BY BHAI GURDAS IN 10 EPISODES
Episode I.

Advent of Guru Nanak

Pauri 23.1 "Sunī pukari datar prabhu Guru Nanak jag mahi pathaia."...

The benevolent Lord listened to the woes of humanity and Guru Nanak appeared in this world. Guru Nanak preached about the One Lord of all, rich and poor and converted all into one clan of humanity. Guru Nanak came to redeem the dark age of *Kaliyug*.

Baba Nanak first obtained Grace and then underwent rigorous discipline. He reached the Realm of Truth and received the *Naam* of nine treasures and humility. The Baba contemplated and saw the whole earth burning (with fire of lust and anger).

Episode II.

Baba Nanak on his World Mission:

Pauri 24.7 "Babey Bhekh banaiya udasi ki riti chalai."

Pauri 24.8 "Charhia sodhani dharati lukai."

The Baba donned the robes of an *Udasi* (teaching saint) and commenced his journey to bring humanity to the path of righteousness.

Episode III. (Pauri 25 and 26)

Baba at pilgrim centers:

Pauri 25.1 "Baba aia tirathai tirathi purabi sabhe phiri dekhai."....

Baba Nanak visited the pilgrim centers and observed the rituals and ceremonies. He read the four Vedas and Simrities and found that Brahma had nowhere written about Love of the Primal Lord. Pitch darkness prevails in Kaliyug and religion appears in the form of garbs, guises and rituals. The Hypocritical ways do not lead us to the Lord. He can be reached by self-effacement and devotion.

Even after extensive search at the pilgrim centres, Guru Nanak did not find any truth-oriented people. He came across many Hindu, Turks, Pirs and other Muslim religious heads and found that the blind were leading the blind.

CONCLUSION OF BHAI GURDAS ABOUT APPEARANCE OF GURU NANAK

Pauri 27.1 "Satguru Nanak pragatia miti dhundhu jagi chananu hoa."

Pauri 27.2 "Jiu kari suraju nikalia tarrey chhapey andheru paloa."

Pauri 27.6 "Ghari Ghari andari dharamsal hovai kirtan sada visoa."

With the advent of Guru Nanak, the mist disappeared and the world was illumined. It was just like the appearance of the sun when darkness and the stars disappear. Every home thus became a place of religion where singing (*kirtan*) the Praises of the Lord commenced.

Episode IV.

Baba meets the Sidhs at Sumer Parbat Pauris 28-31 (significant lines):

Pauri 28.1 "Babey dithi piratham navai khandi jithe taki ahi."

Pauri 28.2 "Phir jai charhia sumer par sidh mandali drisati ayee."....

Baba Nanak toured the nine divisions of this earth and then went up the Sumer Mountain (Mount Kailash) and reached a party of *Sidhs* and asked them as to why they were hiding, away from the public and the world. In their absence from the society, who would teach the public the path of truth? *Jogis* are without knowledge, and only apply ashes to their bodies. Without a Guru (Teacher) the whole world is drowning in ignorance. In Kaliyug the mentality of the people

has become like that of a dog who is always seeking the dead to eat. Even the kings are corrupt as if the fence were destroying the crop-field itself. The *Kazis* whose duty is to dispense justice are taking bribes and giving false judgments. There is sin everywhere." Through dialogue, Baba won over the *Sidhs* and proclaimed his unique *True Panth*.

Episode V.

Baba at Mecca Pauris: 32-34

Pauri 32.1 "Baba phiri Makkey gia neel bastatr Dharey banwari."....

In these pauris Bhai Gurdas describes the visit of Baba Nanak to Mecca. Baba put on blue clothes and proceeded with a stick in one hand, a book under the armpit along with a prayer mat and a lota (Jug) and then follows the familiar story of how he amazes the Mullahs, when they pulled his legs away from the direction of the holy *kaaba*, to find Mecca moving in the same direction. They asked Baba Nanak to peruse his book and tell them as to who was better, Hindu or Muslim. The Baba told the Haj pilgrims that without good deeds both would come to grief. Both Hindus and Muslims would not be accepted in the court of the Lord. In their verbal duals they denounce Raam and Rahim. The world is following the ways of the Satan. The Baba won over everyone. Wherever you go in the world you would not find a place where the Baba was not known. From East to the West, all nine divisions of the earth bowed to him (Nanak).

Episode VI.

Baba at Bagdad: (Pauri 35-37)

Pauri 35.1 "Phiri baba gaia Bagdad non bahari jai kia asthana."....

Pauri 35.2 "Ik baba akal roop dooja rababi Mardana."

The Baba reached Baghdad and stayed outside the city. Here, the *Akal Roop* (like the Lord Himself), Baba was accompanied by the *Rababi* (rebec-playing) Mardana. Bhai Gurdas does not mention as

to why the Muslims made an exception and allowed a non-Muslim to visit Mecca when non-Muslims were strictly forbidden to visit the place. We can justifiably conclude from his writing about the *Akal Roop* Baba Nanak here, that the Light of the Lord Himself shining on Nanak's face attracted everyone towards Him. The Baba gave a loud call of *Namaz* and the world was stunned into silence. The city became quiet and the *Pir* was wonderstruck. Here in Baghdad the Baba showed a great miracle. He announced the existence of lakhs of skies and netherworlds. Taking along *Pir* Dastgir's son (asking him to close his eyes) showed him in a wink myriad of galaxies. The Baba made Baghdad, Mecca and Madina *pirs* bow to him. The world was delighted that Guru Nanak had come to redeem it from ignorance. He made Hindus and Muslims accept him as God's voice on earth?

Episode VII.

Baba at Kartarpur: (Pauri 38)

Pauri 38.1 "Phiri baba aia Kartarpuri bhekh udasi sagal utara."....

In the 38th *Pauri* Bhai Gurdas writes that on returning to Kartarpur, the Baba removed his *Udasi* garments (robes of a traveler) and put on the ordinary householders' clothes and sat on a cot to preach. **Here Guru Nanak sang "Sodar" and "Aarti" in the evening and recited the "Japji" in the morning.** It meant or implied that Guru Nanak was working in the fields during day.

Episode VIII.

Baba at Achal Vatala – Discussions with Sidhs: (Pauri 39-44)

Pauri 39.1 "Mela suni sivarati da baba Achal Vatale aiye."....

Hearing about the *Shivratri* fair, Baba Nanak arrived at Achal Vatala. A large number of people gathered at the site of the fair to have a look at him. The *sidhs* performed many tricks and asked the Baba as to why he had changed back to the householder's garb. It is very likely that these were the same group of *sidhs* whom Baba Nanak

had confronted at Mount *Sumer*, several years earlier. The Baba in turn asked them as to why they went begging to the doors of the householders. The *Yogis* performed many miracles and asked Baba Nanak to show his miraculous powers. The Baba replied, "O respected *Naths*, I have no such thing to show. I rely on the strength of the Guru (Lord), His holy congregation (*Sangat*) and the *Bani* (Word). Except the True Name of the Lord, I have no miracle to show. Besides His True Name, all else is momentary like the shadow of the clouds." As a result of the discussion between Baba and *Sidhs*, the latter achieved mental tranquility. The *Sidhs* announced, "O Nanak, you have achieved greatness, you have emerged as a great personality and have illumined the *Kaliyug*."

Episode IX.

Baba visits Multan: (Pauri 44)

Pauri 44.5 "Melio baba uthia Multane di jarati jai."....

Leaving the fair at Achal Vatala the Baba went on a 'pilgrimage' to Multan. At Multan the *Pirs* came forward holding a bowl of milk full to the brim. Baba took out a jasmine flower from his bag and put it on the surface of the milk indicating that he would spread fragrance. Bhai Gurdas likened it to the river Ganga merging into the ocean.

Episode X.

Baba back to Kartarpur and giving charge to Guru Angad: (Pauri 45)

Pauri 45.1 "Jarati kari Multan di phiri Kartarpure no aia."

Pauri 45.4 "Maria sika jagati vichi Nanak niramal panth chalaia."....

Returning from Multan, Baba reached Kartarpur. Just like minting a new coin in the world, Nanak commenced a Pure *Panth* (religion). While still alive he appointed Lehna and spread the Canopy of Guruship over his head. **Merging his own light with him, the True**

Guru Nanak just changed his body. No one could understand this strange happening. Nanak converted his "body" into a new form.

WHEN DID BHAI GURDAS WRITE HIS VAARS:

Bhai Gurdas does not mention this fact himself. All of us have accepted the fact that Bhai Gurdas was the scribe of the *Pothi Sahib* or the first recension of Guru Granth Sahib, which was installed in the sanctum sanctorum of the newly constructed Darbar Sahib at Amritsar in 1604. It appears strange and not logical to state that Bhai Gurdas wrote his *Vaars* during the years 1610-1628 as stated by Dr Sukhdial Singh. ("Punjab da Itihas" Vol.5 *Guru Kaal* 1469-1708, Punjabi University 2000 p.40). This means that Bhai Gurdas became a poet in the last years of his life. **There are 3 good reasons which point out that Bhai Gurdas wrote major portions of his famous composition (Vaars) much before he was chosen to be the scribe of Pothi Sahib by Guru Arjan Dev Ji.**

1. Poetry is a born gift and it starts forming in the minds of the poets at a very young age usually in the teens.
2. Bhai Gurdas must have established himself as a known writer and poet before Guru Arjan Dev ji selected him for being the scribe of the holy *Pothi Sahib*.
3. Bhai Gurdas was born about 16 years after Guru Nanak Dev Ji had left this world. Bhai Gurdas selected only 10 important episodes from his life, which have a bearing on Sikh thought. He left out so many other prevalent anecdotes, which he considered unimportant. It is quite likely that some of them may have been concocted much later. The story of *Panja Sahib* at Hasan Abdal is one such story. There is no doubt that while returning from Baghdad Guru Nanak passed through this place and had met 'Wali Kandhari', a respected *pir* or "wali" of the place and the imprint of the hand on the stone is indeed that of Guru Nanak. The story of the "wali" throwing a big rock on

the Guru Sahib from the hilltop is incredible. Guru Nanak may have met the "wali" by the side of the natural spring. "Wali" may have requested Guru Nanak to let his Right palm imprint be sculptured on a rock to commemorate his visit and meeting him. It is most unlikely that the "wali" would hurl a rock on a "Haji" and 'Akal Roop' Baba Nanak. Even if Bhai Gurdas knew this episode as described above, he must have ignored it as of little importance.

Poets are fond of reciting their poetry and Bhai Gurdas was the only poet of his type at that time. After completing the major portion of the 1st *Vaar* and ending the story of Guru Nanak when he (Nanak) appointed Guru Angad in his place while he was still alive, Bhai Gurdas must have recited his *Vaar* repeatedly to the *Sangat* and Guru Sahib (Guru Amar Das Ji) It is very likely that Guru Amar Das Ji must have appreciated his poetry on the one hand, but must have stopped him from writing further worldly histories or anecdotes of the successor Gurus on the other hand. There is no other reason to explain that a poet of the calibre of Bhai Gurdas does not write a line about so many momentous events concerning the *panth* many of which were happening in front of him:

- Ø Teaching of "**Gurmukhi**" *Script* and writing of *Gurbani Shabads* to the Sikhs by the Gurus.
- Ø Construction of **Baoli at Goindwal** as the first pilgrim centre of Sikhi.
- Ø **Visit of Emperor Akbar** and his meeting with Guru Amar Das Ji.
- Ø Commencement of digging of sarovers and founding of **CHAK Ram Das** by Guru Ram Das Ji.
- Ø Brick-lining of Sarover, laying of **foundation stone of Darbar Sahib by Mian Mir** and construction of the unique central shrine of the Sikhs.

- Ø Construction of **Gurdwara and Sarovar at Taran Taran**.
- Ø Construction of the unique well with six Persians wheels at **Chheharta** by Guru Arjan Dev Ji.
- Ø Coming up of new towns of **Kartarpur (Jalandhar) and Sri Hargobindpur**.
- Ø Construction of **Bauli at Lahore**.
- Ø Bhai Gurdas scribing the **Pothi Sahib** and its installation in the Darbar Sahib.
- Ø The diversity of occupations and **industries** being taken up by the Sikhs.
- Ø Trading of **Army Horses**, which were brought by the Sikhs from Central Asia traveling West through 2000 miles of Muslim Territory.
- Ø Most important was the **Martyrdom of Guru Arjan Dev Ji**, which was the first epoch making event of the emerging new **Panth**. He just mentions the ascension of Guru Arjan Dev Ji very discretely and indirectly in *pauri 23 of vaar 24*:
Pauri 23.1 "Rahide guru dariau vichi meen kuleen hetu nirabani."
Pauri 23.2 "Darasanu dekhi patang jiu joti andari joti samani."
 The Guru established his abode in the river just like that of fish. Just like a moth on seeing the light gets merged (killed) into it. He does not give any detail of the **Shahidi** as mentioned by Jahangir in his autobiography.

There cannot be any other reason for Bhai Gurdas not commenting even briefly or even hinting of any happening concerning the successor Gurus after Guru Nanak. **Guru Amar Das Ji must have stopped him from giving any historical events concerning the worldly life of the Gurus.** In the next 3 *pauris* (46-48) of the first *Vaar* Bhai Gurdas just gives the following details of the next five Gurus after

Guru Nanak:

Guru Angad and Guru Amar Das: (Pauri 46)

The power of Guru Nanak was now with Guru Angad and this was proclaimed publicly. Guru Angad left Kartarpur and illumined Khadur. Whatever Lehna got from Guru Nanak reached the house of Guru Amar Das. Guru Amar Das founded Goindwal. The people could not understand these strange happenings or 'plays'.

Guru Ram Das and Guru Arjan Dev: (Pauri 47)

It is thus that the faithful began to call Guru Ram Das "Sodhi Patshah". He completed the digging of the Holy tank and illumined the town of Amritsar. Then the Guruship came to Guru Arjan Dev, the worldly son of the Guru. This Guruship would remain with the Sodhi family because none else could bear this unbearable burden.

Guru Hargobind: (Pauri 48)

Pauri 48.1 "Panj piale panji pir chhathamu pir baitha guru bhari."

Pauri 48.2 "Arajanu kaia palat kai murati Harigobind savari."

From Guru Nanak to Guru Arjan Dev were the Five *Pirs* and now the sixth *pir* is sitting as the great Guru. Guru Arjan transformed himself and appeared as Hargobind.

Waheguru Mantra: (Pauri 49)

In this *pauri* Bhai Gurdas described the evolution of the word *Waheguru*, its four letters denoting the four *yugas*. The *Gurbani* had yet to be compiled and the Sikhs were only writing some *Gurbani Shabads* for their personal use. The *masands* and *manjis* were provided with small collections of *shabads* in the form of small *pothis*. The Gurus did not encourage others to write about the day-to-day happenings connected with the Gurus and the Sikhs, because this would have led the Sikhs away from *Gurbani*. The examples of the Ramayana,

the Mahabhartar and the Shariat were in front of the Gurus. The Hindus were not learning or studying the religion described in the *Vedas*, *Shastras*, *Puranas* and *Simrities* but were fond of the *Ramayana*. Similarly the Muslims were not trying to understand the True Islam explained in the *Quran* but were fighting for the *Shariat*. The Gurus stopped everyone from writing of their day-to-day worldly history, because it would have resulted in something akin to *Ramayana* and would have taken the Sikhs away from *Gurbani*.

THE RELATION OF GURU NANAK TO THE SUCCESSOR GURUS IN OTHER VAARS

Bhai Gurdas refrains from writing about any other event from the lives of the subsequent Gurus but describes their relationship to Guru Nanak 8 times prominently in the remaining 39 *vaars*, in addition to other minor references of a similar nature.

1) Vaar 3 Pauri 12 (Guru Nanak to Guru Hargobind)

Pauri 12.1 "Satigur Nanak deu gura guru hoia."....

The True Guru Nanak Deo was the Guru of Gurus. Angad was absorbed with ease in the invisible and mysterious Lord. Amardas merged with the invisible Lord. Ram Das was dripped with loving Nectar. Guru Arjan was rewarded for his devoted service. Guru Hargobind churned the limitless sea of the Word.

2. Vaar 13 Pauri 25 (Remembering the Six True Gurus)

Pauri 25.1 "Parbrahamu puran brahamu Gur Nanak deu."....

Guru Nanak Deo is the embodiment of the Primal Lord. Guru Angad emerged from the body part of the Guru and was engrossed in the Word. From Guru Angad, achieving immortal status Amar Das appeared as a unique being. From Guru Amar Das, the virtuous Ram Das manifested himself. From Ram Das appeared Guru Arjan who remained attuned to the Everlasting Lord. Then came Hargobind, a Guru like the Lord of all Causes and Effects.

3. Vaar 24 Pauri 5 (Advent of Guru Angad)

Pauri 5.1 "Angahu angu upaionu gangahu janu tarangu uhaia."...

Angad was created from his limb just like a wave appears in River Ganga. Such was their mutual love that the Guru became the Disciple and the Disciple Guru. Like this Guru Angad appeared through Baba (Nanak).

Vaar 24 Pauri 10.1 (Guru Nanak's "Grandson Amar Das")

Absorbed in the Word, the Disciple became Guru (Angad) and from the Guru (Angad) emerged the Disciple (Amar Das).

Vaar 24 Pauri 14 (Guru Ram Das)

From his Light Guru Amar Das enlightened Guru Ram Das who was offered salutation. Sitting on the throne he became manifest in the world.

Vaar 24 Pauri 18 (Guru Arjan Dev Ji)

Pauri 18.7 Guru Arjanu sachu sirajanahara.

Guru Arjan is the builder of Truth.

Vaar 24 Pauri 19 (Guru Arjan Dev Ji)

Guru Arjan is the Light of the family of his father, grandfather, and great grandfather. Having occupied the throne he has merged his self with the Word. Having collected the store of *Gurbani* he is busy singing *kirtan* and explaining *Gurbani* (*Katha*).

Vaar 24 Pauri 21 (Hargobind in Ecstasy)

Pauri 21.4 "Gur govindu govindu guru Harigovindu sada vigasanda."

Like Guru (Arjan) as Gobind (God) and God as Guru, Hargobind, always remains in ecstasy.

4. Vaar 24 Pauri 25 (The Six Gurus)

Pauri 25.1 "Nirankaru Nanak Deu nirankari akar banaia."....

The formless Lord manifested his formless self as Nanak Deo. Guru Angad emerged from the Guru's limb just like the wave is created in the river Ganga. Amardas appeared when the Light transference from Guru Angad to him was visible to all. From Guru

Amar Das emerged Guru Ram Das like the unstruck sounds create Word. Guru Arjan appeared as mirror image of Ram Das. Hargobind was created from Guru Arjan and was called Gur Gobind (Gobind means the Creator of the Universe). The "Physical" form of Guru is the 'Word' which is revealed in the Holy Congregation (*Sadh Sangat*).

5. Vaar 26 Pauri 34 (Lineage of the Gurus)

The line of Baba Nanak commenced with the love between the Guru and the Disciple. From the body part of the Guru emerged Guru Angad as the beloved Disciple. Amardas took over from Guru Angad True Guru and was proclaimed True Guru Himself. By devoted service of Guru Amardas, Guru Ram Das became the Guru. From Ram Das emerged Guru Arjan as ambrosial fruit of the ambrosial tree. From Guru Arjan emerged Guru Hargobind who preached salutation of the Primal Lord. The visible Sun cannot be concealed.

6. Vaar 38 Pauri 20 (Six Gurus Praised)

Pauri 20.1 "Satiguru Nanak Deu hai paramesaru soi."....

True Guru Nanak Deo is like God Himself. Guru Angad emerged from the limb of the Guru just like a lamp is kindled from a lamp. From Guru Angad appeared Amar Das who was given omniscient knowledge. From Guru Amar Das emerged Guru Ram Das full of Ambrosia. From Ram Das came Guru Arjan who remained engrossed in Gur Sabad. (Word of the Guru). Hargobind appeared from Guru Arjan as Guru and God. In their company the Gurmukhs in the Holy congregation obtain the fruit of contentment and pleasure. At present there is no Guru besides Govind (Hargobind).

7. Vaar 39 Pauri 2 (The Five Gurus)

The Formless One created the Universe by His One Word. True Guru is Nanak Deo who made Angad emerge from his limb. From Angad appeared the immortal Guru Amardas from whom

emerged Ram Das. From Ram Das Arjan appeared on the scene.

8. Vaar 39 Pauri 3 (Praise of Guru Hargobind Sahib)

The first five Pirs (Gurus) held the hands of the people and now Hargobind is the incomparable Guru God. He is both the king of Spirituality as well Worldly King and in fact is the serene Emperor of all Kings. He has assimilated the deep knowledge of the five cups (Gurus) and is the wise mediator. Six personalities six generations are represented in one. The omniscient Guru has childlike innocence.

OTHER TOPICS DISCUSSED BY BHAI GURDAS IN HIS VAARS

Bhai Gurdas writes in praise of the Creator describing His attributes in the *Gurbani*, but does not give any *Gurbani* quotation. He discusses, the Guru and his disciples and creation of *Panth* of *Gurmukhs*. He eulogizes the Gurus, life being led by Guru-faced Sikhs, relation between the Guru and the Word, similarity between the Guru and the True Sikh and discusses in detail qualities of a Sikh. He describes the difference between the Guru-oriented – *gurmukhs* and self-oriented-*manmukhs*. He discusses the daily routine of *gursikhs*, their virtues and their conduct in the world in several *Vaars*.

He discusses in detail Hinduism, Islam, their sects and beliefs without criticizing or finding faults in them.

He discusses the five evils of the human mind responsible for its degradation. In place of the five evil thoughts of Lust, Anger, Greed, Infatuation and Ego, the Guru oriented or *Gurmukhs*, imbibe Truth, Contentment, Compassion, Duty and Fortitude. He praises the value of *Sadh Sangat* or the Holy Congregation.

He relates several stories from epics concerning Dhruv and Prahlad, Rajas Ambrik, Bal, Janak and Hari Chand; the episode of Dropdi; Krishna and Sudama; the story of Ahilaya and Gotam Rishi; the

conversion of Balmik from dacoit to saint; the liberation of Ajamal, Ganika and Pootna, the evil women. He praises the various Bhagats: Jaidev, Naam Dev, Trilochan, Dhanna, Beni, Kabir, Rama Nand and Sain etc. He describes briefly the ten incarnations of Vishnu, and the stories of Mahadev (Shivji), Indra, Brahma, Narad and other Rishis. He mentions their ego in showing miracles. He discusses the division of four *varnas* and how these are clashing with one another. Only *Gurmukhs* are above caste, belonging to one caste; they are ever imbued with the love of the Lord. He describes evolution of human life as the Supreme Being among the 84-lakh species on this earth. Without True Guru (*Satguru*), man keeps on groping in the dark, ever engrossed in the distractions of the world like family relations, business, pilgrimages, holy baths, worship of gods and goddesses and charities. Listening to the Word of the Guru in the holy congregation (*Sadh Sangat*), the *Gurmukhs* are ever attuned to the Lord, detached from the world like lotus in water. The *Gurmukh* loses ego, and ever accepts the Will of the Lord. Involved in the Creation and filled with lust, anger, opposition, greed, infatuation, greed, deceit and ego, the *manmukhs* (self-oriented), go astray. Again and again, Bhai Gurdas praises *gurmukhs*, their humility and their ever remaining attuned to the Lord while earning their livelihood, serving the *Sadh Sangat* or holy congregation and doing good in return for evil. **The *gurmukhs* are without ego and do not indulge in greed even in dreams.**

BHAI GURDAS GIVES THE NAMES OF THE IMPORTANT SIKHS OF THE FIRST SIX GURUS IN THE 11TH VAAR: HE ALSO LISTS THE NAMES OF SIKHS RESIDING IN PLACES LIKE KABUL AND KASHMIR

- i) **SIKHS OF THE FIRST GURU :** In *Pauris* 13-14 are enumerated 22 Sikhs of Guru Nanak. Some are identified by their castes and others by their profession. He only mentions that they were beloved of the Guru and were good Sikhs. He writes that Mardana was a good *Rabab*-player and has performed in all

congregations, but does not mention the name of Bala among the Sikhs of Guru Nanak. Even earlier in the First *Vaar* Bhai Gurdas had only mentioned that *Rababi* Mardana was accompanying the "*Akal Roop* Baba Nanak" when the Baba reached Baghdad. If Bala had been a prominent Sikh and had accompanied Guru Nanak during his travels then Bhai Gurdas must have known about it. **We can justly conclude that there was no Sikh of Guru Nanak by the name of Bala, and that only Mardana was the constant companion of Guru Nanak during his journeys.**

- ii) **SIKHS OF THE SECOND GURU :** *Pauri* 15 Among the 12 Sikhs of Guru Angad enumerated here, Bhai Gurdas just mentions that Jodh who was liberated, was the cook of the Guru.
- iii) **SIKHS OF THE THIRD GURU RESIDING AT DALLA :** *Pauri* 16 Here Bhai Gurdas gives 25 names but only mentions that Pandha and Bulla were known as a singer and a writer of the *Gurbani* respectively.
- iv) **SIKHS OF THE FOURTH GURU RESIDING AT SABHERWAL :** *Pauri* 17 Here Bhai Gurdas just gives 21 names but as before does not mention any episode or event connected with any one of them.
- v) **SIKHS OF THE FIFTH GURU :** *Pauris* 18, 19, 20 (70 NAMES)
 - Ø In the first list of 27 names is mentioned that Jhanju and Mukand were *kirtanias*.
 - Ø In the second list of 27 only Ram Das is mentioned as a cook and all are praised as *Gurmukhs*.
 - Ø In the third list of 16 Sikhs, some are identified by their subcaste. He does mention that Goend of Ghai sub-caste was a highly respected beloved Sikh of the Guru. He, however, does not give any reason as to how and why he deserved this special praise.
- vi) **SANGAT AT SULTANPUR –** *Pauri* 21. Here are enumerated 20

names and in the end Bhai Gurdas mentions that Sultanpur is a storehouse of Gursikhs. This indicates that he is mentioning the names of only prominent Sikhs.

- vii) **IMPORTANT MASANDS OF THE GURU – Pauri 22.** Here are mentioned names of 14 well-known *Masands* and Bhai Gurdas writes that they were all respected *Gurmukhs*.
- viii) **VERY DEAR SIKHS OF THE GURU : Pauri 23.** In this list Bhai Gurdas identifies 21 names by their sub-caste or their physical character and in addition states that each was better than the other.
- ix) **WELL KNOWN SIKHS OF PUNJAB : Pauri 24.** This list includes 14 names, identified by their caste or profession. Again no reason is mentioned to explain their prominence.
- x) **SANGAT OF LAHORE RESIDING AT MOZANG : Pauri 25.** Here again the 18 names are identified by their sub caste or profession and that they were all respected Gursikhs.
- xi) **SIKHS RESIDING AT FAR OFF PLACES : Pauri 26.** Here are given names of 15 Sikhs who were residing at Kabul, Kashmir, Sirhind, Thanesar and Fatehpur. Here again he does not mention any special detail about any individual Sikh or of the *Sangat* at those places.
- xii) **SIKHS OF THE AGRA CONGREGATION : Pauri 27.** In this list are given 15 names and Bhai Gurdas remarks that all Gursikhs were strung like the beads of the rosary.
- xiii) **SIKHS OF THE INNER CIRCLE : Pauri 28.** Here are given names of 12 Gursikhs who were always in close company of the Fifth Guru. These Sikhs were always at the service of the congregation but no details are given about any specific work they were doing.
- xiv) **SIKHS OF THE SIXTH GURU : Pauri 29 – 31**
- Ø In the first list of Sikhs of the Sixth Guru are given 18 names only.

- Ø In this list of 12 Sikhs mentioned, one was residing at Lashkar, another at Gwalior, one at Ujjain and one at Gujrat. He mentions that large numbers of Sikhs were residing at Burhanpur.
- Ø In the third list of Sikhs of the Sixth Guru are 11 names and among them is mentioned one residing at Suhanda, one at Lucknow one at Parag one at Jaunpur, one at Patna, one at Agra and one at Dhaka.

These lists of Sikhs in the 11th *Vaar* tell us that by the time of Guru Hargobind Ji Sikhs had spread out from Punjab to Kabul, Kashmir, Central and Eastern India (now Bangladesh). Bhai Gurdas, however, does not mention any activity, episode or happening among Sikh-*Sangats* of those places. He does not give any reason as to why he has not detailed any events, which he has witnessed during his lifetime. He only gives detailed exposition of living according to the teachings of *Gurbani* in his own words.

The remark of Guru Arjan Dev ji that *Vaars* of Bhai Gurdas serve as a key to understand *Gurbani* has been accepted by all of us. There is no doubt that the details of Sikhs of Guru Hargobind and his writing about Guru Hargobind confirm that several of his *vaars* were written during the life of Guru Hargobind ji i.e. after the compilation of the *Pothi Sahib*. **This hypothesis that the Gurus were not in favour of anybody writing about the worldly anecdotes, happenings in relation to the Gurus and the Sikhs held true even in the time of Guru Gobind Singh ji.** All of us accept that Guru Gobind Singh ji had a large number of scholars with him. None of them wrote about the details of martyrdom of Guru Tegh Bahadar ji or any details of the various battles forced upon Guru Gobind Singh ji. No one recorded the exact details of his last days and ascension. *The scholars with Guru Gobind Singh ji wrote mostly stories from the epics and Puranas.*

THE VAARS OF BHAI GURDAS CLEARLY INDICATE THAT BHAI GURDAS WAS FULLY CONVERSANT WITH AND PROFICIENT IN THE ART OF HISTORY-WRITING. THIS IS BORNE OUT BY HIS NARRATION OF ONLY SIGNIFICANT EVENTS FROM THE LIFE OF GURU NANAK. THERE IS NO DOUBT THAT HE WAS PREVENTED FROM WRITING ABOUT THE REMARKABLE EVENTS CONCERNING THE GURUS AND THE SIKHS HAPPENING IN FRONT OF HIM.

Uddam Karaendya Jeeyo Toun Kamavandiaan Sukh Bhunch.

Live a life of endeavour and enterprise and thus produce and earn your living, for this is the happy way of life. (Fifth Nanak), p.522

Guru Nanak Sahib

O'Lord give me this firm understanding that there is only one bestower for all beings whom I should never forget. p. 2

Real caste and status of a person is known by his deeds. p.1330

Without remaining attuned to the Lord, how can there be good conduct. p. 1330

In the mothers womb, the body is suspended upside down attuned to the Lord's love. The Lord sustains it and blesses it. [Guru Nanak, p.1013]

"Din rav challai niss sass challai tareka lakh paloaey....."

The day and the sun shall depart, the night and the moon shall vanish and hundreds of thousands of stars shall disappear.

He alone is eternal. Nanak tells the truth. [Guru Nanak, p. 64]

"daddae dos na daeou kissai dos karama aapnaian....."

Do not blame others, blame your own deeds.

We reap the fruits of our own doings,
do not accuse others. [Guru Nanak p.433]

The Spirit of Bhangani

In the Indian mythology every god or goddess was shown to possess some supernatural powers with which he or she would secure victory over the rivals. Guru Gobind Singh led a small number of his ordinary Sikhs to victory after fighting against a huge army of Pahari(Hill) Rajas. This spirit of Bhangani prepares the Sikhs to stand headstrong against the mightiest power even today.

Sikhi is not only a revealed religion but also a well-planned religion with definite objectives as conceived by Guru Nanak. Primal Precept as expounded by Nanak contains the attributes of the Formless Lord. By meditating on the *Mul Mantra* (Primal Precept), a Sikh is expected to imbibe the qualities enshrined in it.

1. *SATNAM* or Eternal Truth is His name (standing by and for the Truth.)
2. *NIRBHAU* or Fearlessness.
3. *NIRVAIR* – Without rancour or enmity towards anyone.
4. *AKAL MURAT* – Timeless Form (one who does not fear death and believes in the eternal soul.)

Guru Nanak gave a call "*Jao Tao prem Khelan ka chao, sirr dhar Talli galli meri aao*" – step into my house with your head placed on your palm." (*Guru Granth Sahib* – 1412). **Guru Nanak's mission was not only to expound a new philosophy for meditation and spiritual concourse but it was meant for organising a living and vibrant religion.** This was not going to be possible in one life time and the genius of Nanak planned 200 years of guidance for the new coming up nation. When the time was ripe, Guru Nanak courted martyrdom in his fifth and ninth form in 1606 and 1675 respectively. There was no better way to remove the fear of death. Dying with

passive resistance was not the only way of courting Martyrdom. Soon after 1606, training of Sikhs to face tyranny, by use of arms, commenced and reached its pinnacle after 1675 at the time of Guru Gobind Singh.

Guru Gobind Rai, the tenth and the last Nanak, knew that he had to complete the task set forth by the founder. The *Bani* enshrined in the Guru Granth contains hundreds of references to the Indian mythology leaving no one in doubt that the Gurus were well aware of all the ancient texts. Guru Gobind Singh is stated to have collected 52 poets at Anandpur and Paonta Sahib. Some of them had been specifically sent to Benaras for learning the Sanskrit texts. "The writings included in the Granth of the Tenth Guru were composed at different times by Guru Gobind Singh and his band of 52 poets and translators." (C.H. Loehlin: "The Granth of Guru Gobind Singh and the Khalsa brotherhood" Lucknow Publishing House, 1971). The objective was to record the acts of heroism as depicted in the Sanskrit texts. The poets narrated the battles between goddesses, Devtas (Hindu gods) and Rakshasas, stories from Ramayana and Mahabharata. This explains the compositions, Chandi Charitar Part I & II and Chandi Di Var. Chandi Charitar is from Markandeya Puran written by two different authors. These describe in beautiful poetry the battle between Durga and millions and millions of Demons or Rakshasas. In the battle with Rakatbij, each drop of blood falling on the ground produced another fully armed RAKAT BIJ, ready to continue the fight. Durga produces KALI from her forehead who helped by drinking the falling blood drops. **The stories of heroism from the epics all involve the use of supernatural or divine powers by the avatars or incarnation of gods and goddesses. The followers of Nanak were to display a human form of heroism.** The tenth Nanak indeed displayed a wonderful drama by actually enacting it in the form of the battle of Bhangani.

Pathans leave the Guru

Guru Gobind Rai had employed 500 Pathans into his service on the recommendation of Pir Budhu Shah. When the large combined army of Hill Rajas was coming to have a fight with the Guru at Paonta, the Pathans took council with one another. Bhikan Khan, their leader said "The Guru's main dependence is on us. The rest of his army is a miscellaneous rabble who have never seen war and will run away when they hear the first shot fired. Then the brunt of the battle will fall on us and we shall be held responsible for defeat. Why waste our lives in vain? Let us go to the Guru and ask permission to return to our homes. (M.A. Macauliffe: The Sikh Religion V-page 30-45). When the pathans, led by their leaders Nijabat Khan, Haiyat Khan and Bhikan Khan, went to the Guru requesting for their release on one pretext or the other, Guru Sahib offered to double the pay and even three times. Finally, he offered a four-fold rise, but the Guru's overtures were rejected. Bhikan Khan discussed with his troops, "The Guru is evidently afraid of the enemy. If we want money, let us go and fight on the side of the hillmen and obtain their permission to plunder the Guru." The Pathans negotiated with Raja Fateh Shah. They agreed to serve without pay if they were allowed to plunder the Guru. Fateh Shah was highly pleased and gave the Pathans written permission to appropriate the Guru's property. Bhikan Khan informed Fateh Shah, "Great King, the Guru is greatly afraid of thee. He only declared war on thee through reliance on us. He offered us bagful of rupees, but we refused. He has only 8 men who know how to fight. There are his 5 cousins, his uncle Kripal, Diwan Nand Chand and Bhai Daya Ram. The others, who are with him are the dregs of the populace, and know not even to handle a sword."

This was all according to the Guru's planning. He wanted to teach his Sikhs many a lesson. The first was not to rely on mercenaries. The second was the will and confidence to fight for the truth under the grace of the Akal Purakh, would make up adequately for the lack of

military training and armaments. This was going to be the test of Guru Nanak's teachings.

Everyone in the Guru's camp came forward to fight. Kirpal, the mahant of Udasis (Udasis had also run away on seeing the coming battle) asked Guru's permission to engage Hayat Khan. He mounted on horseback and took hold of a wooden club to engage the enemy and later killed the Pathan leader with one blow of his club. On learning desertion by the Pathans, Pir Budhu Shah came to help Guru Sahib in the thick of the battle with his four sons and other followers. Two of his sons died fighting and Pir Budhu Shah more than twice the age of Guru Sahib who was only 19 years of age thanked Allah that his two sons gave their lives in the cause of Truth. Pir Budhu Shah asked from Guru Gobind Singh, the latter's comb along with a number of hair stuck into it as a memento and reward. Pir Budhu Shah had perceived the Light of the Lord in Guru Sahib. The battle of Bhangani is described in detail in '*Bachitar Natak*' or the '*wonderous drama*'. This riff raff and small number of untrained soldiers had vanquished an army many times their own number. The Guru must have thought that the valour shown by his Sikhs was both due to the Gurbani and his own (Guru's) presence with them. **This spirit of Bhangani had to be made a permanent feature of his Sikhs.** This battle was won without the intervention of any supernatural being or occurrence. **He knew that in his physical form, the Guru was no longer going to be available to the Sikhs but he had to infuse the spirit of the Guru in his Sikhs.** This explains his partaking of Amrit from the *Panj Piyaras* (five beloved Khalsa of the Guru) at Anandpur Sahib on the Baisakhi of 1699. **"KHALSA HAD BECOME GURU."** The Khalsa with Gurbani in their hearts was always going to be victorious. **"SWA LAAKH SE EK LARAON"** (I will dare one Khalsa to fight with 1,25,000) became manifest. He changed overnight, the downtrodden lowly persons by his Amrit. It was the *Spirit of Bhangani* which pervaded in all the battles that the Khalsa fought between 1699-1705.

Most of the young Sikhs died fighting and they included the Guru's four sons. At this stage, after losing everything in the worldly eyes, he wrote *Zafarnama* or epistle of victory in a mood of great ecstasy. The task set by Nanak had been accomplished.

This Spirit of Bhangani has remained with the Sikhs ever since. British Govt. realised it, that this spirit is manifest only in the *Amritdhari* Khalsa and that is why the Sikh Regiments were comprised of *Amritdhari* (baptized) Sikhs and their British officers sported beards and did not smoke. They were rewarded by the "*Saga of Saragarhi*" (1897).

The latest manifestation of the *Spirit of Bhangani* was during June 1984. We need not discuss the politics involved in it. Govt. undertook the army attack after large preparation from every angle, including political and military. One Sikh leader understood it all that the army attack was inevitable. He selected his men carefully and confined them to the Golden Temple, completely cut off from their families and public for over a year. They were to recite Gurbani, specially *Mul Mantra*, for over 16 hours a day to make them fearless in the face of certain death – Martyrdom. The army commanders were confident that the whole affair would not take more than half an hour and they had kept the repair men including painters ready to cover up any visible damage to the property. Every type of intelligence men had been to every nook and corner of the Darbar Sahib Complex and they fully knew their adversary and his armaments. Even the other Sikh leaders were expecting him to run away on seeing the might of the army. He knew, however, that he had to give a good account. At stake was the *Spirit of Bhangani*. None of his 40-50 men surrendered and gave a good account of themselves. All died fighting. Tanks, Mountain guns, bombs, explosives of different types were used for 3 days to overcome them. This episode aroused the curiosity of the whole world (details on page 129-133).

TO MAKE INDIA MILITARILY STRONG, IT DOES NOT

NEED AGNI MISSILES OR THE NUCLEAR CAPABILITY. IT NEEDS AMRITDHARI KHALSA REGIMENTS IMBUED WITH THE *SPIRIT OF BHANGANI*—ALWAYS EXCLAIMING SLOGANS: “SAT SIRI AKAL” AND “WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH” IN THE BATTLE FIELD.

-Degradation of the society at the advent of Guru Nanak-
Salok M.1, "sati paapu kar satu kamahe....."

“Men of charity gift away the riches they gather through sin. ‘The Guru’ goes to their homes to instruct them. Women love their men for their money, they care not for their comings and goings. No-body obeys the Shastras and Vedas. Every one ‘worships’ ones self. Kazi sits to administer justice. He holds the rosary and mutters Khuda-Khuda (God). Accepting bribes he does injustice. When questioned he quotes verses from Quran. The Muslim creed permeates the Hindus. They plunder people and indulge in flattery. They plaster their cooking place to appear pure. Such is the Hindu anyone can see it. The Yogi, the householder, one with matted hair or those who smear their body with ashes are mourned by the progeny for their dual conduct. They do not attain yoga, for they do not know the way. Nanak! This is the sign of kalyug (Darkage) that every one says that they know every thing.” (Guru Nanak, Ramkali. p. 951)

“Greed like that of a dog, falsehood like a scavenger, cheating like eating carrion, slander is putting filth in the mouth and anger like burning fire inside and self praise are our actions. Brother utter the words which bring honour”. (Guru Nanak Sri Raag, p. 15)

The Three Great Victories of the Khalsa Spirit

To understand the Ethos of the Khalsa Panth brought to a grand finale by Guru Gobind Singh ji it would help us to analyse in detail the first great victory of the Khalsa spirit in 1704.

Guru Gobind Singh had to fight twelve battles after the creation of the Khalsa. The first one was in the same year of the Khalsa (1699). The hill chiefs immediately lodged a complaint against the Guru with the Delhi Darbar that the Guru has created a new sect and is instigating us to revolt. Delhi government sent a force of 10,000 under two generals to assist the hill rajahs. When this army was defeated, the hill chiefs got together and their combined forces again surrounded Anandpur (M.A. Macauliffe V 124-126). They could not dislodge the Guru. After facing one defeat after another, **Raja Ajmer Chand was distressed on seeing the increasing power and glory of the Khalsa. He prevailed upon other hill chiefs to join him in meeting the Emperor personally and petition him in sending large well equipped army commanded by select generals.** This was in 1704. The Guru was informed by a faithful Sikh of the result of Raja Ajmer Chands’ mission to the Emperor. In this exigency the Guru invited help from his Sikhs. Hari Ram Gupta Vol I page 288, quotes one such letter. “Sri Guru ji addresses the letter to Bhai Sukhya, Bhai Mukhya Bhai Parsa. The Guru would take care of all his disciples. Repeat Guru, Guru you will have the best in life. **The entire community is my Khalsa.** Come with cavaliers, footmen, gunners and daring youth. Every Sikh young man coming to pay respects would be blessed...” Thousands of armed Sikhs came. The combined Mughal and Hill Rajas’ army surrounded Anandpur and all means of ingress and egress were completely cut off. After suffering heavy losses, when food and water scarcity increased,

the Guru was prevailed upon by Sikhs and his family to accept the offer of the Emperor sworn on Quran that the Guru would not be harmed if he evacuates Anandpur. Guru Sahib agreed reluctantly to abide by the desire of the Khalsa. In the midst of rain, cold and darkness, Guru left in two parties and was attacked on the banks of Sirsa. Guru managed to cross over with 2 of his sons and 40 other sikhs including the five "Piaras."

In the subsequent battle of Chamkaur Sahib, he lost his two elder sons and 3 Piaras and had to bow to the wishes of the Guru Khalsa and leave Chamkaur Sahib at night alongwith the remaining two *piaras*. While staying at Jatpura near Hehar village with Rae Kalha, a big Muslim Zamindar, Guru Ji sent a messenger to Sarhind to bring news about the rest of the family. Here he also wrote and dispatched his first letter of victory called Fatehnama to Aurangzeb. In this letter Guru ji stated that "when an affair passes beyond all remedy, it is lawful to resort to the sword. What does it matter if a jackal through deceit and deception killed two cubs of a lion." (Kalgidhar Chamatkar, 671 H.R. Gupta I, 294-297 and M.A. Macauliffe V 193). He learnt about the Martyrdom of his two younger sons and proceeded to DINA. Here he wrote a long letter in chaste Persian entitled "*Zafarnamah*" or the "Account of Victory" and sent it to Aurangzeb through Bhai Daya Singh and Dharam Singh. Earlier Aurangzeb had invited the Guru to his court by swearing on the Quran that no harm would be done to him. The Guru declared him a liar and treacherous "Were you to take a hundred oaths on the Quran, I would not trust you in the least." "Come to the village Kangar and after that we will meet" "Come so that we may talk to each other, and I will treat you well" (Verse 60). "What does it matter that four children are killed, as the coiled cobra is still alive. (Verse 78); "The idol worshipping hill men want to kill me, because they are idol-worshippers and I am an idol breaker" (Verse 95). "The Zafarnama tells us in unmistakable terms that one should not lose courage even when faced against heavy odds, that peace is desirable but not without honour, that in negotiations

compromise is essential but not on the terms of the dictator." Several important conclusions can be drawn from this last battle of Guru Gobind Singh which are beacons for the Khalsa.

- a) This battle as also all the previous battles fought by Guru Gobind Singh and also the subsequent battle of Mukatsar were **all defensive battles** and Guru never allowed the Sikhs to chase the fleeing attackers.
- b) **In all battles Guruji and the Khalsa were heavily outnumbered but they never lost their courage and did not retreat.**
- c) Guru Sahib was well aware of the last onslaught and the big well equipped Mughal army coming to dislodge him. This last battle of Anandpur was the final test for the Khalsa and hence Guru ji had sent a call to the young Sikhs to come over with all their weapons. He wanted to test them that whether they had learnt the central idea of perfect *Sant Sipahi* (Saint Soldier) as enunciated by Guru Nanak "If you want to play the game of love, then come with your head on your palm. Walk this way and give your head without hesitation" (p. 1412)
- d) Guru ji could have evacuated Anandpur to avoid conflict and saved his family and the Sikhs but every action of the Guru was going to be interpreted by the Khalsa as their future course of action in similar situations. **It is the hallmark of Khalsa soldiers that they do not run away from the battlefield even facing heavy odds. They prefer to lay down their lives.**
- e) The Guru writing two letters of victory after suffering such heavy losses – thousands of Khalsa and all his four sons, showed that the result of a battle depended upon the preservation of spirit of Independence. In the mood of ecstasy in which he wrote these letters showed that he indeed had won and the Khalsa had not been cowed down.
- f) The main reason of Guru Gobind Singh resisting the Hill

Rajas and the Mughal army was to demonstrate to the Khalsa and the world that the Khalsa was sovereign and not under the Delhi Throne. Khalsa was the flag bearer of Akal Takht.

Second Great Victory of the Khalsa Spirit:

This victory is signified in the heroic way in which Banda Bahadur and his 740 followers met their end after capture in 1716. H.R. Gupta II page 29, quotes several authors that when Banda was captured alongwith 740 followers, "the following articles were recovered: (Whether he indeed surrendered or submitted to a Ploy is not under discussion). Swords 1000, Shields 278, Small Kirpans 217, Matchlocks 180, Bows and arrow cases 173, Daggers 114, Rupees 600, Gold Mohars 23 and a few gold ornaments" "With this beggarly equipment in men, money and materials and living in a small house with an open compound had defied the mighty Mughal Empire for over eight months. No better record than this challenge can be traced anywhere else in world history." The countenance of these brave Sikhs is described by an eyewitness in the following words as quoted by Khushwant Singh. Volume I. Page 115-116 from "Ibrat Nama" by Mirza Mohammed Harisi: "Those unfortunate Sikhs, who had been reduced to this last extremity, were quite happy and contented with their fate; not the slightest sign of dejection or humility was to be seen on their faces. In fact most of them, as they passed along on their camels, seemed happy and cheerful, joyfully singing the sacred hymns of their scripture. And, if any one from among those in the lanes and bazaars called out to them that their own excesses had reduced them to that condition, they quickly retorted saying that it had been so willed by the Almighty and that their capture and misfortune was in accordance with His will and, if any one said: 'Now you will be killed' they shouted: **"Kill us, when were we afraid of death."**

The executions began on March 5, 1716 and continued for a week. Besides thousands of people, two Englishmen, John Surman

and Edward Stephenson, who were then in attendance at the Mughal court sent the following dispatch to the East India Company:

"The great Rebel Gooroo who has been for these twenty years so troublesome in the subaship of Lahore is at length taken with all his family and attendants by Abdus Samad Cawn, the suba of that province. Some days ago they entered the city laden with fetters, his whole attendants which were left alive being about seven hundred and eighty, all severally mounted on camels which were sent out of the city for the purpose, besides about two thousand heads stuck upon poles, being those who died by the sword in the battle. He was carried into the prescience of the king, and from thence to a close prison. He at present has his life prolonged with most of his mutsadis in hope to get an account of his treasure in the several parts of his kingdom and of those that assisted him, when afterwards he will be executed, for the rest there are a hundred each day beheaded. **It is not a little remarkable with what patience they undergo their fate and to the last it has not been found that one apostatised from this new found religion.**" (J.T. Wheeler, "Early Records of British India, P 180, Khushwant Singh Vol.I. page 116) On being asked about his conduct Banda replied. **"I will tell you, whenever men become so corrupt and wicked as to relinquish the path of equity and abandon themselves to all kinds of excesses then Providence never fails to raise up a scourge like me to chastise a race so depraved; but when the measure of punishment is full then he raises up men like you to bring him to punishment."** (Siyar-ul-Mutakerin, 79-80).

Describing the execution of Sikhs, an offer was made to spare their lives if they would become Musalman. None agreed. They uttered Wah Guru, Wah Guru, and tried to outbid one another in offering themselves for sacrifice saying me, *Mukta* (deliverer) kill me first. They had no fear of death, or even enmity towards their tormentors. They even called the executioner, *Mukta* or the Deliverer.

Several historians record a notable event that there was a young

newly married lad among Banda's followers. His wife and mother reached Delhi and succeeded in submitting to Prime Minister Sayyid Abdullah that the boy was not a Sikh, nor the follower of the Guru and that his life should be spared. Khafi Khan and Khushal Chand witnessed the further scene. Khafi Khan says that when a police official was setting him free, the boy declined to go saying, "**My mother is a liar. I am heart and soul, a devoted disciple of my leader, finish me quickly with my companions.**" Khushal Chand writes that the lad declined to recognise his mother and wife. "**I do not know whose mother she is and from where she has brought this girl. My companions have gone. I have no time to lose. The delay is painful to me.**" Saying this he put his head before the executioner. (H.R. Gupta, Vol. II page 32-33. quoting Tarikh-e-Muhammad Shahi, 247b; Ganda Singh 229, f.n.).

The way these 740 or 780 Khalsa jawans met their end so heroically remaining in ecstatic *charhdi kala*, was indeed a great victory of the Sikhs in 1716. If even one of them had flinched and left the Khalsa fold, it would have set a bad example and shaken the strong edifice of the Khalsa creed. This notable event needs to be commemorated and celebrated befittingly every year by *Raagees*, poets, *Dhadis* and painters to bring into limelight the line in the daily Ardas (Prayer) "***Sikhi Kesaan Swasaan Naal Nibhae***" *Bolo ji Waheguru*. (Let the Sikhs die maintaining their "Keshas" (Hair) till their last breath Acclaim! Waheguru")

The Third Great Victory of the Khalsa Spirit in 1984

The Sikh history is replete with scores and scores of instances where Sikhs, singly or in groups sacrificed themselves displaying lofty spirit of the Khalsa. Many of such heroic deeds find mention in the daily *Ardas* (Prayer). Due to negligence, the non-Sikh brothers in India and outside have remained in the dark about the Khalsa heritage of *Shahidis* or Martyrdoms. Even the Sikh children regard this litany

in the *Ardas* as a part of the Sikh folklore. It is in this context that we should regard the events of 1984 as the third great victory of the Khalsa Spirit. In spite of the media giving perverted and distorted coverage, as time passes, the bare facts would stand out and cannot be besmirched. **It is strange that even many Sikhs have not understood the essence of the great victory in its true light.**

In Aug. 1982 All Akali leaders started their peaceful *Dharam Yudh Morcha* (agitation) under command of Sant Longowal after praying and vowing at Akal Takhat that they would not give up their struggle unless and until their main demands of Acceptance of Anandpur Sahib Resolution which was for greater autonomy to Punjab as well as other states, stoppage of Digging of Satlej-Yamuna Link Canal because Punjab had no surplus water; and inclusion of Chandigarh and other left out Panjabi speaking areas in Punjab were conceded. Damdami Taksal, Babbar Khalsa, Dal Khalsa, Akhand Kirtni Jatha and all Akali groups had joined hands. The Government, however, decided not to accede to the demands of the community. ***An all-round media campaign was launched to malign the Sikhs and to project the Morcha as being against the Hindus of Punjab and was indeed a movement of secession.*** To start with, parts of dead cows were thrown in temples and cigarettes and *biris* were thrown in Darbar Sahib. An impression was created that hundreds and thousands of Hindus were being killed in Punjab and preparations were afoot to launch an armed movement to turn out the Hindus from Punjab. Consequently, when Morcha Dictator Sant Longowal stated that at the Asian Games of 1982, the Sikhs would tell the people from all over the world how the Sikhs had been discriminated against since 1947 and how the solemn promises made to them before the country's partition had not been honoured, Indira Gandhi prepared Haryana Chief Minister Bhajan Lal to insult and humiliate the Sikhs. Every Sikh going to Delhi was stopped and harassed. The Sikhs were searched and ill-treated. **Even eminent Sikhs such as former External Affairs**

Minister S. Swaran Singh, Air Chief Marshal Arjan Singh and Lt. Gen. J.S. Arora were not spared. The idea was to tell the Sikhs that they were not only third grade but were also unwanted citizens in this country. None spoke in defence of the Sikhs – neither the state or central govts., nor the Hindu intelligentsia, or even the national Press. Most of the newspapers ignored the largescale harassment and humiliation of the Sikhs, as if it were of no consequence. No Congressite Sikh resigned in protest or raised any hue and cry. Indira Gandhi was convinced that the Congressite Sikhs had become so spineless that they would not raise a finger against any cruelty or humiliation she might heap upon the Akalis and the Sikhs. In February 1983, at Gurdwara Bangla Sahib, Indira Gandhi disposed of all Sikh demands by accepting only three religious demands: declaring Amritsar a holy city, allowing Sikh air passengers to wear a 4-inch kirpan and relaying Gurbani kirtan from Jalandhar Radio Station. In response to the call for a peaceful '**Rasta Roko**' (stopage of traffic for two hours on the main roads) on 4.4.1983, the peaceful agitators were met with by unprovoked and indiscriminate firing by the police. A fact finding team of opposition leaders including A.B. Vajpayee and Harkishen Singh Surjeet was "shocked by the devastation at Malerkotla and Kup Kalan" and came to the conclusion that the 'excesses committed by the police were heart rending.' ("Tribune" April 10 "India Today" April 30, 1983). In the same vein after a peaceful Punjab *Bandh* in response to the call of Sant Longowal a 8.2.1984, a counter bandh called by Hindu Suraksha Samiti on 14.2.1984 resulted in large scale and widespread violence against Sikhs, desecration of Gurdwaras all over Himachal, Haryana and even Punjab. Hindu mobs attacked the Sikhs at 56 places in Amritsar alone. A mob led by an Ex BJP, MLA

* **Baba Deep Singh's Martyrdom:**

Baba Deep Singh Ji had learnt Guru Granth Sahib from Guru Gobind Singh Ji in the year 1706. Thereafter, he founded the 'Damdami Taksal' where he taught Guru Granth Sahib and Sikh history to the Sikhs and also prepared hand-written volumes of

destroyed and kicked a model of Darbar Sahib kept at the Railway Station and stuck a burning cigarette in the 'mouth' of Guru Ram Das ji in the painting kept at the same place. This is an example of the reaction as a result of the concerted campaign of disinformation against the Sikhs.

Many sham negotiations were held between Akali leaders and the representatives of the Government. In many, opposition parties were also involved. Everytime, the Akali leaders would agree to compromise their demands, Prime Minister Indira Gandhi would back out.

Sant Jarnail Singh Bhindranwala who actually had commenced this *Morcha* initially, was a man endowed with great intellect and

Guru Granth Sahib. In 1757, he learnt that Abdali had blown up Sri Harimandir Sahib with gunpowder and had also filled up the pool of nectar. He was at that time more than 80 years old but he did not brook this insult and set out to liberate Darbar Sahib from the Pathans. Preaching on the way and taking along other Sikhs, when he reached Tarn Taran, he had 5000 Sikhs with him. They were all full of religious zeal, but as weapons they had only swords, choppers and spears with them. They knew that they were going to meet sure death and many of them were dressed like bridegrooms. Abdali's General Jahan Khan, at the head of a huge army, confronted Baba Deep Singh at village Gauharwal. The Sikhs sustained heavy losses. Baba Deep Singh, supporting his head following a deep cut on the left side of his neck with his left hand and holding the sword in right hand managed to reach the 'parikarma' of Sri Darbar Sahib, where he succumbed to his injury. A commemorative gurdwara in the parikarma stands to his memory. (Khuswant Singh: History of the Sikhs, Part I-1978, P.146, Dr. Gopal Singh: A History of the Sikh People, P.394).

Baba Gurbakhsh Singh's Martyrdom:

When Abdali learnt that the Sikhs had reconstructed Sri Darbar Sahib by virtue of their power, he again set out for Amritsar and surrounded the city so that no Sikh should find an escape route. Many of the Sikhs vacated the city but 30 Sikhs under the command of Baba Gurbakhsh Singh remained there to defend Sri Darbar Sahib. The saga of their bravery and martyrdom is recorded in Qazi Noor Mohammed's 'Jangnama' [Khuswant Singh: History of the Sikhs Part I-P. 158] His place of martyrdom also exists in the shape of a Gurdwara behind Sri Akal Takhat Sahib.

foresight. He understood soon the game Indira Gandhi was playing that she is not going to agree to any of their demands and after maligning the Sikhs and creating a fear psychosis she would attack Darbar Sahib with full force to kill as many as possible, arrest the remaining leaders and Sikhs to finish the *Morcha*. He understood that there were only two alternatives for him. First was that he and his men should abandon the *Morcha* and come out of the Darbar Sahib. In this not only he would have lost face, but his elimination was certain as several attempts had been made earlier to corner him to stop the popular *Dharam* and *Amrit Parchar* being carried out by *Damdami Taksal* under his leadership. He also felt that by running away from the *Ardas* (prayer) offered at Akal Takhat (that they would lay down their lives rather than give up the *Morcha*, without achieving their objectives) would also finish him as a religious leader. His second option was to resist the onslaught of the security forces and die a heroic death. For this he started planning earnestly in the beginning of 1983. One by one he prepared number of ex-service men to fight and lay down their lives defending the sanctity of Darbar Sahib in the best traditions of the Khalsa as established by Baba Deep Singh and Baba Gurbaksh Singh. *(f.n. Page 128-129). When he had collected a band of reliable head-givers he put them in separate rooms to recite *Mul Mantra* and *Gurbani* for 15-16 hours a day away from the gaze of the outside world. Bhindranwala felt emboldened and during his address to the annual Conference of Sikh Students federation held at Manji Sahib hall in Sept 1983, he stated in unmistakable terms the 3 following assertions:-

- 1) That he had taken part in the *Ardas* at Akal Takhat in Aug 1982 wherein he alongwith other leaders had taken a vow that they would continue their peaceful *Morcha* (agitation) till their demands were met. He would not compromise and would rather lay down his life.
- 2) He was convinced that Indira Gandhi would never accede

to their demands and that she would take part in many more sham negotiations and then send the army into Darbar Sahib with the hope that the Sikhs would not only surrender physically but would give up their demands too.

- 3) He repeated his resolve that he would resist the entry of the army into Darbar Sahib with all his might and that he was fully prepared to meet any eventuality according to the long established Sikh Traditions. He and his men would give a good account of themselves by killing large number of army personnel before laying down their lives. They would never surrender.

General Shahbeg Singh of Mukti Bahini fame (Liberation of Bangladesh 1971) had joined him and offered him not only his head but also his expertise in putting up formidable resistance. The whole Darbar Sahib Complex was open for everybody and no part had been barricaded. Plain clothes intelligentsia men were everywhere. Government agents had gained the confidence of all important Akali leaders and one of them was a close aid of Bhindranwala as well. Nobody could enter the Darbar Sahib Complex without being searched by Police and Para Military Forces. The government must have known that Bhindranwala had only 303 rifles and their ammunition. Many are of the view that these were sent by the Government in the *Langar Kar Sewa* trucks to instigate and embolden the Sant.

Operation Blue Star

On 3rd June, the whole of Punjab was placed under curfew and the state was totally cut off from the rest of the world. When the army action commenced on June 3, 1984 the martyrdom day of Sri Guru Arjan Dev ji, then the army had got ready a team of masons and painters who were to quickly repair any damage and cover it up. They were fully confident that the whole affair would be over in minutes and they would kill and capture the remaining leaders in no time. The army had not given any ultimatum for people inside to come out with raised

hands and surrender or face the army attack. **The army had attacked 40 other Gurdwaras simultaneously and this is enough to show their objectives and plans.** Bhindranwala's 40-50 men put up dogged resistance and the army suffered tremendous losses. For two days Indian infantry resorted to deadly firing with machine guns, mountain guns, rockets and mortars hoping that Sant Bhindrawale and his men would be frightened into submission. On June 6, thirteen battle tanks were brought into the Darbar Sahib Complex, seven of them being taken into the *Parikarma*. One June 7, in the evening Doordarshan news bulletin an army officer (Lt. Col. Israr Ahmed) remarked that "they all (Sikhs) died fighting and none of them surrendered with arms."

Facing the army during 'Operation Blue Star'

General K.S. Brar (a renegade Sikh) who had been appointed the commander of the invading army, was of the firm belief that all the 'miscreants' would surrender within two hours. He expressed this view on 3rd June in his meeting with S. Gurdev Singh, Deputy Commissioner, Amritsar. When S. Gurdev Singh confidently claimed that Sant Bhindranwale would not surrender, the General remarked that the sound of rattling tanks, roaring planes and firing guns made even the bravest of generals tremble with fear and that they would be able to catch them very easily. The Deputy Commissioner brought to the notice of the government that people could forget other excesses of the authorities with the passage of time but an attack on Sri Darbar Sahib would be a blunder which the Sikhs would not forget for centuries together. ["The Sikh Unrest and the Indian State" – Ram Narayan Kumar, 1997, P.180-83].

The calculations of both the govt. and the army proved wrong and in three days of fierce fighting, the army suffered heavy casualties. Rajiv Gandhi in one of his speeches put the death toll of army men at 700. Immediately after the holocaust, the army authorities complained that the civil administration did not provide them with complete information

in respect of the preparations inside Darbar Sahib Complex. In the 'India Today' of 31st July 1984, S. Amrik Singh Puni, Home Secretary, Punjab and other high officials of Punjab, stated clearly that they had given detailed information to the army. They challenged the army authorities to tell them as to what information the army felt was withheld from them which they had come across during the 'Operation'. They also stated that even decisions taken at private meetings of Sant Jarnail Singh with his close associates – Amrik Singh, Thara Singh, Harminder Singh Sandhu – had been conveyed to the Army. The army was looking up for excuses for its failure and the heavy losses suffered by it.

Bhindranwala had indeed won as he and his associates died fighting. It is strange that many non-thinking Sikhs blame him that Bhindranwala is responsible for desecration of Darbar Sahib and Akal Takhat and that he should have come out earlier and fought outside. They do not realize that Bhindrawala had no intention of fighting the Indian Army or the police or paramilitary forces. He was engaged in *Amrit Parchar* and was propagating against the use of Alcohol and drugs. Circumstances took him inside the Complex and he could not come out honourably.

".....it must be admitted that the tenacity with which the militants held their ground, the stubborn valour with which they fought the battle, and the high degree of confidence displayed by them merits praise and recognition. As a result, overnight, Jarnail Singh Bhindranwale became a hero, even with those who had hated his guts and despised his earlier actions." (Lt. Gen. KS Brar, Operation Bluestar: The True Story, p.127). **The real part of this third moral victory of the Khalsa is something quite different which very few Sikh intellectuals have realised.** The events preceding Operation Blue Star were planned to create a rift among Hindus and Sikhs not only of Punjab but all over. The minds of the Hindus had been successfully poisoned and they hailed this event with one voice. *A.B. Vajpayee remarked that this should have taken place six months earlier.*

Others considered this as the correct action at the correct time. In spite of all the propaganda and the maltreatment of Sikhs and attacks on their Gurdwaras and repeated attacks by Hindu mobs all over Northern India, the Sikhs never retaliated and no Sikh mobs attacked Hindus, their temples or their property anywhere. As soon as the news about the army attack on the Darbar Sahib, trickled, Sikhs started marching towards Darbar Sahib in thousands. Not only that, about 5-6000 Sikh army jawans left their barracks from 6 different places at Bihar, Jammu, Rajasthan & Maharashtra and started marching towards Amritsar. Nowhere these Sikhs attacked any Hindu on the way. Indira was not prepared for this. 'Operation Wood Rose' followed operation Blue Star where army entered all Punjab villages hunting for *Amritdhari* (Baptized) Sikhs. In spite of large scale torturing and killing of Sikhs; Sikhs did not retaliate by killing Hindus even then. Indira Gandhi and her advisors had expected that Sikhs would attack Hindus and this would give the government an obvious and justifiable reason to eliminate them by large-scale army and air force action. Not only that, her agents were ready all over India that in this eventuality, they would attack all Sikhs outside Punjab killing them, looting and grabbing their property. In spite of the gravest provocations Sikhs did not rise in anger. The way the Sikhs were attacked in trains, buses, on the roads and killed in thousands all over India in an organised and similar pattern for 3 days in Nov 84 following the assassination of Indira is a clear pointer that these mob attacks had been planned in the wake of Operation Blue Star. **Even following such large-scale murderous attacks, the Sikhs never thought of attacking innocent Hindus.** Only at few places they offered resistance to the attacking mobs. **In spite of facing heavy odds for over a decade and a half and suffering tremendous loss of life, property and prestige, the Sikhs had won a great victory. They had managed to survive when they were in great danger of being wiped out of India in toto.**

COMPILATION OF "DASAM GRANTH" (A Scientific Analysis)

Guru Gobind Singh Ji did not compile any Granth of his own compositions. He announced clearly that after him the Guru Granth Sahib would be the Living Guru of the Panth and his body would reside in the Khalsa.

Some years after his ascension in 1708, somebody and many Sikhs attribute this to Bhai Mani Singh collected all the writings of the period of Guru Gobind Singh ji and compiled it into a Granth as "Dasam Granth" or "Granth of the tenth Guru". It has come to us that while leaving Anandpur Sahib in 1705 during the last battle of Guru Gobind Singh Ji, lot of the literature generated by writers surrounding Guru Gobind Singh Ji had been lost in the swollen river Sirsa. Ever since its compilation in the middle of the 18th century, this Granth has been at the centre of a controversy. Sikhs have been debating as to which of the compositions in this Granth are truly authored by the Guru. A small minority of Sikhs are vocal that all these compositions are of Guru Gobind Singh Ji but this is preposterous. A superficial reading of the Granth shows that this is utter calumny to attribute most of the contents of the Granth to the Light of the Lord Himself in Guru Gobind Singh Ji.

Guru Angad Dev Ji commenced teaching the 'Gurmukhi' (truly Nanaki) script to the Sikhs from 1539. During the next 136 years i.e. upto 1675, when Guru Gobind Rai became the tenth Nanak, the only two texts which were written in this script were the *Pothi Sahib* and *Vaars* of Bhai Gurdas. The public was not aware of any other manuscript like Janamsakhis.

We have no idea what was the population of Sikhs when the

tenth Nanak came on the scene in 1675. We can surmise that during the Muslim domination since the year 1001 the population of Punjab from Peshawar to Delhi was distributed as under: Muslims 50%, Hindus 40% or more, Sikhs about 10%. At the advent of Guru Nanak about 90% of population West of Lahore and Amritsar had embraced Islam. Thus, 90% of Panjabi speaking Panjabis were keeping themselves away from the Gurmukhi or Nanaki script.

Ø Our Gurus did not want us to read about the day-to-day activities of the Gurus but imbibe the teachings of Gurbani and lead our lives accordingly. They did not want to create a "Ramayan" of the Sikhs. This is the reason that no records of any events of the Guru period were written during the lifetime of our Gurus.

Ø **Sikhs had become convinced that where as the Hindus and Muslims were slaves of the Mughal King of Delhi, the Sikhs were members of a sovereign state under their Sachcha Patshah or True King.** It is for this reason that the non-Sikh writers G.C. Narang, Dr Hari Ram Gupta and Toyanbee accept that the Gurus had created a state of their own in the Mughal Kingdom. Payne(C.H. Payne M.A. "Ashort history of the Sikhs" Nelson London 1923) even gives this development of a separate state power within the Mughal State as the possible reason for Jahangir wanting to eliminate Guru Arjan Dev ji. **Guru Gobind Rai made a short but notable comment about the Martyrdom of Guru Tegh Bahadur ji but did not inspire any of the 52 scholars with him to write about the full details of Guru Tegh Bahadur's Martyrdom or for that matter give detailed history of his very eventful life including Martyrdom of his four sons and details of battles fought by him.** Bhai Nand Lal wrote a number of texts in beautiful Persian poetry eulogizing all the Gurus and specially the Tenth Nanak but does not write a single line about the worldly life of any Guru and does not mention any event from the life of Guru Gobind Singh ji. Bhai Nand Lal (in "Ganj Nama" pp.138-161 and "Jot Bigas" pp.162-165 in Bhai Nanad Lal Granthavali edited

by Ganda Singh Panjabi University 2000), has written eulogies of all ten Gurus in the same manner in which he eulogises Akal Purukh (Primal Lord), but does not mention a single anecdote or happening related to the worldly life of any Guru. He does not write why is he praising the Gurus and what did the Gurus accomplish. We must accept that this was a deliberate plan of our Gurus that they did not want the Sikhs to waste their time and energy in relating the day-to-day activity of our Gurus but wanted us to study in depth the teachings given in the Gurbani.

Ø **Guru Gobind Rai's scientific Plan for encouraging or stimulating Hindus to learn the 'Gurmukhi' Script**

It was apparent to Guru Gobind Rai that the Hindus were deeply attached to relate, recount and listen or watch enactment of the Mythological Stories just as they are even today. The most popular T.V. Serials in India are those which are based on the Mythological Stories of the past and now these serials can be created easily with the help of computers. Guru Gobind ji utilized this love of mythology for which the Hindu public was dependent upon the Sanskrit knowing Brahmans. He encouraged the large number of scholars with him to write various mythological stories in "Gurmukhi" script but in the language of their choice. It was very easy for Panjabi speaking Hindus to learn the scientific script of this language and write not only mythology but other literature as well. It is for this reason that two poets wrote two "Chandi Charitars" and another "Chandi di Vaar". Other poets recorded under the broad heading of "Chaubees Avtars" or "The twenty four incarnations" several mythological stories from Ramayana and Mahabharat. Soon this literature became voluminous and a major portion of this was lost in the last battle of Anandpur but the objective of Guru ji was achieved. Various writers wrote in Gurmukhi script several pieces of literature and also translated from other language texts. Some other writings in other languages and scripts were written as such in this "Gurmukhi" script. S. Gurtej Singh's English book "CHAKRAVYUH'S first topic is about "Amar Nama".

This "Amar Nama" was written by a contemporary of Guru Gobind Singh ji and is dated 8th October 1708. This contains an account of the ascension of Guru Sahib on 7th Oct. 1708. The point of interest for us is that this text of Persian language is written in *Gurmukhi Script*. This showed that now Hindus considered writing of Persian easier in *Gurmukhi Script*. Although many Hindus were speaking Persian but Persian being a difficult script they had learnt to write Persian in "*Gurmukhi*" Script.

Ø Dr. D.S. Gupta wrote an article in Panjabi Tribune on 11-5-1997 on the topic of "**Hand written Manuscripts in Gurmukhi Script**". According to the author many 300-year-old manuscripts in Gurmukhi script are present in the DAV College Chandigarh Library. In these manuscripts are Bani of Guru Gobind Singh ji, Chandi Charitar, Vaars of Bhai Gurdas, Texts of Guru Gobind Singhs' Poets, Ashawamedh, Sukh Sagar, Ram Charit Manas, Bhagwat Puran etc. (The writer of this book has confirmed the above in 2003.) Grierson 1918 (L.S. of India Vol 9 Part I Page 624) writes that **it is true that many texts of different languages were written in Gurmukhi script in the 17th & 18th Centuries.**

Ø **Guru Gobind Singh's successful plan for inducing Muslims to write in Gurmukhi Script.** If we compare the "*Jaap Sahib*" and "*Akal Ustat*", the two well known *Banis* of the Tenth Master with the Urdu version of "*Quran*", then we can draw this conclusion immediately that not only Guru ji wrote these *Banis* on the pattern of *Quran* but the subject matter of these is very similar to that of *Quran*. Mohammad Sahib wrote about 100 qualities of *Allah* or *Akal Purkh* and Guru ji has used all these words in his *Bani* and many more nearly four hundred attributes of Akal Purakh. When the Muslims listened to the *Banis* of "*Jaap Sahib*" and *Akal Ustat* then on the one hand they became ardent admirers of Guru Gobind ji that the ideology of Guru ji was akin to that of *Quran* and it appeared to them as if Guru ji was writing translation of *Quran*. In addition, the Panjabi speaking Muslims realised that they can propagate *Quran*

through the *Gurmukhi Script* and can even write Persian in this easy to learn script as compared to the difficult *Persian Script*. If the Sikh scholars of the time had given the name of "*Nanki*" to this script then this script would have remained popular among all Panjabi speaking people even today. The name "*Gurmukhi*" denoted that this was the religious script of the Sikhs and hence the cause of aversion of non-Sikhs to learn and use it. Guru Nanak was equally popular amongst all the Panjabi Speaking population. It is ideal to change the name of the script even today.

Ø **"Ub Maieen Apni Katha Bakhano..." (And Now I Relate My Own Story):**

It is strange that learned scholars have ignored the obvious and staring truth that this so called autobiographical poetry can never be the writing of the Tenth Nanak. Guru Gobind Rai was the Tenth Nanak and the "Light of the Lord Himself" which was given to Guru Nanak ji or about which Guru Nanak ji became aware when he had emerged from "*Bein*" stream was passed on to him by Guru Tegh Bahadur ji at Anandpur Sahib before Guru Tegh Bahadur ji had commenced his journey to Delhi for his Martyrdom. What is this so called "autobiographical" poetry? This is a very well planned attack on Sikhi of Guru Nanak to create a wedge between Sikhs of Guru Nanak and "Sikhs of Guru Gobind" and to create utter confusion in the minds of simple Sikhs. Guru Nanak Dev ji had made it very clear to the Sidhs at Achal Vatala and had recorded the same in his "*Bani Sidh Goshat*" while decrying asceticism and penance had stated:

"What is the good of wandering about? It is through contemplation of the Lord that the man is rendered pure". "As a lotus flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world ocean is crossed." (Page 938).

According to this autobiographical note in the Bachittar Natak Guru

Gobind Singh is made to write:

*"Mur Pit Poorab Keeus Piana
Bhaant Bhaant ke Tirath Nahna
Jubb he Jaat Tribeni Bhayae
Punn Daan Dinn Karat Bitayae
Tahi Parkash Hamara Bhaiyo
Patna Shehar Vikhey Bhav Layio."*

This means, "that to fulfill his desire for begetting a son, my father journeyed towards the East visiting and bathing at the various pilgrimage Centres. When he reached *Tribeni* (confluence of Ganga, Jamuna and the mythical Saraswati at Alahabad) he spent many a day giving alms and making donations where in we entered the womb. Ultimately I entered this world at Patna." Guru Nanak had said clearly about bathing at Pilgrim Centres:

i) *"Teerath Nahwan Jey Tiss Bhaavan, Vinn Bhaney Key Naahey Kari."* When I earn His pleasure that becomes my bathing at holy place. Without pleasing Him what is the value of such a bath." Japji page 2.

ii) *"Teerath Nahwan Jao Teerath Naam Hai. Teerath Sabad Beechar, Antar Gian Hai"* Shall I go to bathe at a pilgrim centre? Contemplating God's Name is the real place of Pilgrimage (Dhanasri, M.I, p.687). Guru Nanak had castigated *Sidhs* for remaining away from the public contemplating God and had stated:

*"Raheh Ikant eiko mann vasiya Aasa Mahai Niraso.
Agamm Agochar dekh dikhaye Nanak taaka Daaso."*

"Living detached in the world, enshrining the One Lord in the mind, shorn of desires in the midst of desires, seeing and showing to others the inaccessible Lord, of him Nanak is slave" Sidh Gosht, p.938. On the other hand, the author of Bachittar Natak writes that "Guru ji spent years & years contemplating in snow at Hemkunt worshipping Mahakaal and Kalika and submitted to the Lord with bowed head that

Panth would be formed with Your assistance." Now Guru Nanak had commenced Panth and Bhai Gurdas ji had remarked in the First *Vaar* "*Nanak Nimal Panth Chalaya*" and all the successive Nanaks were contributing and consolidating the same. **The writer of "my own story" was confident that this would create a wedge and with this the Khalsa Panth along with Guru Gobind Singh would become a separate entity from the Nimal Panth of Guru Nanak.** This story was written soon after the ascension of Guru Gobind Singh ji to create this rift. The reason was that while creating Khalsa in 1699 Guru Gobind ji had removed all the disgruntled elements from the Panth, all those who had been creating fissions i.e. *Ram Raiyas, Meenas and Masands* and thus had created one unitary Panth. It was indeed a plan of our Gurus to show us that these *Masands* had become totally corrupt even in the Guru period and hence Guru Gobind Singh ji had asked the Khalsa to send their compulsory *Daswandh* (Tithe) directly to him. **Guru Gobind Singh ji meant clearly that this Daswandh after him would create a Central Treasury of the Panth.** This move of the author of my story was a clever plan to undo the edict of Guru Gobind Singh ji at the time of Creation of Khalsa.

Random Remarks of Guru Gobind Singh ji in the "Dasam Granth".

The various court poets would recite their compositions in front of Guru Gobind Rai and Guru Sahib would utter a few lines to make his personal philosophy very clear:

Ø At the end of "*Ram Avtar*" *chhand* No.863 & 864 are the comments of Guru Sahib:

Sawaiya

"Pahein gahay jabtay tumray, tab tay kou aankh taray nahi aanyo.

Ram Rahim Puran Qoran anek kahay mut ek na maanyo.

Simarat Shastra Bed sabai bahu bhed kahai hum ek na jaanyo.

*Sri Aspaan kripa tumri kar mai na kahyo Sabh toh
bakhaanyo."*

Ever since I have grasped Your feet, I have not thought of anybody else.

I do not accept the doctrines enunciated by various faiths, believing in Ram, Rahim, Puranas and Qoran.

The Simritis, Shastras and Vedas mention different concepts but I do not subscribe to any of them.

O Lord, the Sword-bearer (of justice)! With Your Grace, all that has been uttered by me has been done under Your command.

Dohra!

*"Sagal duar kao chhad kay, gahiyo tuharo duar
Baahen Gahey ki laaj us, Gobind dass tuhar."*

I have shunned every door and have entered Your door

Please hold my arm and keep my honour, Gobind is ever Your slave.

Ø At the end of the long poem entitled "*Krishna Avtar*" Guru ji writes his own Savaiya:

*"Dhan jio tih ko jag mai, mukh tay Har, chit mai judh
beecharai.*

Deh anit na nit rahay, jus naav charay bhav saagar taarai.

Dheeraj dhaam banai ihai tan, budh su deepak jiu ujiaarai.

*Gianeh kee badhni manaho haath lai, kaatartaa kutwaar
buhaarai."*

Blessed is the life of that person in the world who recites the Holy Name with his mouth and contemplates fight against evil in his mind. He regards the body as a temporary vesture and uses the boat of the Lord's Name to cross the rough world-ocean.

He makes a closet of patience in his body and illumines the mind with the lamp of divine knowledge,

He takes up the broom of (spiritual) wisdom in his hands and sweeps away all cowardice and falsehood.

Adulteration of Akal Ustat

In the Akal Ustat authored by Guru Gobind Singh ji, a clever poet has inserted 20 Chhands under the heading of "*Deeragh Tribhangi Chhand*" from Canto 211-230. These 20 cantos are not in praise of the Primal Lord like the whole Bani of Akal Ustat, but are in praise of Goddess Durga.

Other Compositions of Guru Gobind Singh ji in "Dasam Granth":

Ø "*Shabad Hazare Patshahi Dasween.*"

In these 10 *Shabads*, 9 *Shabads* are clearly in accordance with the Bani of Guru Granth Sahib but the 6th *Shabad*: "*Mittar Piare Noo...n.....*" is very different. Its language also is very different from all the other compositions of Guru Gobind Singh ji and may be a later interpolation. This heading "*Shabad Hazare*" is only in *Gutkas* (small booklets of Gurbani). In "*Dasam Granth*" under the heading of "*Shabad Raagan ke*" (P 1215-1217) there are 9 *Shabads*. The 6th *Shabad* "*Khial Patshahi 10*" is given on page 1234 as *Kabit No. 55* under the heading of "*Asphotak Kabit*" (Ref. pages are recording to "*Shabadarath Dasam Granth*" Panjabi University, Vol. III, 1995).

Ø 33 Sawaiye.

This composition has been accepted by the Sikhs to be the Bani of Guru Gobind Singh ji. The first Savaiya of this Bani describes the life pattern to be adopted by the Khalsa and thus is the core *Rehat* of the Khalsa Panth. This heading is also given in *Gutkas* but not in "*Dasam Granth*" The first *Sawaiya* is *Kabit No.57* of "*Asphotak Kabit*" on page 1234 (*Shabadarath Vol.III*). The *Sawaiyas* 2-33 are given under the heading of "*Sawaiyay*" on pages 1218-1222 and are numbered 1-32.

Ø Zafarnama.

This is without doubt the writing of Guru Gobind Singh ji. This composition is unique. Having lost thousands of his Sikhs in the last battle of Anandpur and later losing all his four sons and running as a

fugitive from the Mughal army hunting him, Guru ji writes this letter of victory to Aurangzeb. Guruji castigated Aurangzeb for his behaviour which was totally unbecoming of an avowed Muslim. "What if I have lost my four sons when thousands more have been created by me. I have won a moral victory for my ideology". This was an abject lesson both for the Mughal King as well as the Sikhs. **This Zafarnamah had made a lasting imprint on the Sikh Psyche responsible for the undaunted spirit of the Khalsa.**

Ø "Khalsa Mehma" or praise of the Khalsa

This heading is again in *Gutkas* but is given under *Asphotak Kabit* No.52-53 and page 1234 Shabadarth, Vol.III).

52. Judh Jitay inahi kay prasaad, inahi kay prasaad su daan karay.

Agh ogh taray inahi kay prasaad, inahi ki kirpaa fun dhaam bharay.

Inahi kay prasaad su bidyaa laee, inahi ki kirpaa sabh satra maray.

Inahi Ki kirpa kay sajay hum hain, nahi mo so gareeb krar paray.2.(716)

It is through the actions of the Khalsa that I have won all my victories and have been able to give charities to others. It is through their help that I have overcome all sorrows and ailments and have been able to fill my house with treasures. It is through their grace that I have got education, and through their assistance I have conquered all my enemies. It is through their aid that I have attained this exalted position, otherwise there are millions of unknown mortals like me.

53. Sev karee inahi ki bhaavat, aur ki sev suhaat na jee ko.

Daan deeyo inahi ko bhalo, ar aan ko daan na laagat

neeko.

Aagay falay inahi ko dayo, jag mai jas aur dayo sabh feeko.

Mo grah mai man tay tan tay, sirr lo dhan hai sabh hi inahi ko. (717)

It is a great pleasure to serve them (the Khalsa) for I do not regard the service of others as delightful to me. It is beneficial to give them gifts, for granting favours to others, does not appear good to me. Whatever is bestowed on them will bear fruit in the future and bring honour in this world; to give anything to others seems to be of little avail. I dedicate (and bequeath) whatever is in my home, my body, my mind, my head, my wealth and all my belongings to them.

More extracts from the compositions of Guru Gobind Singh ji:*

1. Zafar Namah [Written in Persion by Guru Gobind Singh]

Chihaa shud ki choon bachgaa kushtah chaar. Ki bakee bimadast pechidah maar. Chi mardee ki akhgar khamoshaa kuni, ki aatash damaaraa badauraa kuni.

The Epistle of Victory [Addressed to Aurangzeb the Mughal King]

What did it matter if you killed my four sons? What manliness is it to extinguish some burning coal, When the raging fire is spreading in all directions? **(The Light of the Lord Himself being without enmity, Guru Gobind singh helped militarily Bahadur Shah, the son of the killer of his father and four sons, to capture the throne of Delhi, which was his legal right.)**

2. JAAP SAHIB

Chakr Chihan ar baran jaat ar paat nahin jih.....

God hath no mark, feature, sect, caste or sub-caste. No one

can say about his appearance, colour, figure and dress. God is eternal, self-illuminated and omnipotent. He is greater than millions of Indras and is considered the King of kings. He is the Lord of the three worlds of gods, men and demons; The woods and the plants proclaim his infinitude. None can count all His Names; the wise can call Him by His doings.

3. Tav Prasad Savaiye [Guru Gobind Singh]

**Kaam na Krodh na lobh na moh na rog na sog na
bhog na bhai hai. Deh biheen saneh sabho tun neh
birkat ageh achhai hai. Jaan ko det ajaan ko det
jameen ko det jamaan ko dai hai. Kahay ko dolat hai
tumri sudh sundar Sri Padmapat lai hai.**

God is not subject to lust, anger, greed, wordly attachment, disease, sorrow, enjoyment or fear. God has nobody special; He has love for all. yet He has no sensual feelings; He has no one-home and is beyond destruction. God gives to those who are learned and to those who are ignorant; He gives to all beings of the earth and heaven. O man, Why do you feel worried, when the Supreme and beautiful Lord is to take care of you?

4. Akaal Ustat [Guru Gobind Singh ji]

**Kou bhaiyo mundeaa kou sanyasi kou jogi bhaio
kou brahmachari kou jati un maanbo. Hindoo Turk
kou Rafji Imaam safi maanas ki jaat sabhai ekai
pahchaanbo. Karta kareem soi Raazak Raheem oee,
doosro na bhed koi bhool bharm maanbo. Ek hi ki sev
sabh hi ko Gurdev ek, ek hi saroop, sabhai ek jot
jaanbo. 15 || 85**

Some one shaves his head and becomes a *sanyasi*, another becomes a *yogi*, another *brahmchari* and yet another ascetic. Some are Hindoos others are Muslims, some are *Sunies*, and some are *Shiaas*, but all belong to the one race of humanity. Karta (Creator) and Kareem (Bestower) are one and the same (God). He is called *Razak* (Sustainer) and *Rahim* (Merciful), there is no difference; to think otherwise would be a mistake.

Worship only one God, who is the supreme Guru of all, and regard His Form as one and His Light as pervading in all.

5. Akaal Ustat [Guru Gobind Singh ji]

**Dehuraa masit soee pooja oh nivaj oee. Maanas
sabhai ek pai anek ko bhramaau hai. Devta adev
jachh gandharab Turk Hindoo,
niaray niaray desan kay bhes ko prabhaau hai. Ekai
nain ekai kaan ekai deh ekai baan, khaak baad, aatas
au aab ko ralaau hai. Alah Abhekh soi, Puran au
Quran oee, ek hi saroop sabhai ek hi banaau hai. 16 || 86**
God is in the temple as well as in the Mosque. He is in the Hindoo worship as well as in the Muslim prayer. All men are basically the same, though they appear different because of our thinking. Deities, demons, heavenly musicians, Hindoos and Muslims are all one, though they use different dresses according to the regional customs. All have the same eyes, ears, body and figure made out of the mixture of earth, air, fire and water. The *Abhekh* (of the Hindoos) and the *Allah* (of the Muslims) are one and the same, the Quran and the Puranas are in His praise. They are all of the same pattern; the one Lord had made them.

6. Raag Kaliaan (Shabad Hazare) (710)

Bin Kartar na Kirtam maano

Aad ajon ajai abnasi teh Parmesar jaano. 1 Rahau.

O man, do not worship anything other than the Creator. Regard God, who was from the begining unborn, Invincible and Indesrtuctible as the Supreme Being. Contemplate.

7. Tilang kafi (Shabad Hazare)

Kewal kaalae Karta.

**Aad ant anant moorat garhan bhanjanhaar. 1. Rahau
Nind ustat jaun kay sam satra mitra na koi.....**

God is the sole Creator.

God is the begining and the end of everything. He is the Creator and Destroyer. Pause.

For God, praise or censure is equal; He has no friend or foe.

8. Savaiya [Guru Gobind Singh ji]

Jaagat jot japai nis bassar, ek binaa mun naik na aanai.

Pooran prem pratit sajai, brat gor marhi matt bhoon na maanai.

Teerath daan dayaa tup sanjam, ek binaa nah ek pachhaanai.

Pooran jot jagai ghat mai, tab khaalis tahe nakhaalis jaanai. 1.(712)

He (the Khalsa) meditates on the ever-radiant Light day and night, and rejects all else but the one Lord from his mind. He decorates himself with perfect love and faith and believes not in fasts, tombs, crematoriums and hermit-cells even by mistake. He knows none except the One Lord in the performance of acts of pilgrimage, charities, compassion, austerity and self-control. Such a man in whose heart shines the full Divinely radiant Light is a true and pure Khalsa.

**(Note: The bani and translation of Guru Gobind Singh's compositions are from 'Hymns from The Dasam Granth' published by Hemkunt Press in 1997.)*

Kou butaan ko puja hai pasu, kou mirtan ko puja dhaiyo. Koor kirya urjhio sab he jag sri bhagwan ko bhed na paiyo. (Akal Ustat-30)

Some fools worship idols, others dash to worship the dead. The whole world is engrossed in false rituals, no one has understood the mystery of the Lord. (Guru Gobind Singh)

O' Brother, we destroy our happiness by eating that food which harms our body and generates evil thoughts in our mind.

(Guru Nanak, p. 16)

FOUR BIG ATTEMPTS MADE UNILATERALLY BY THE SIKHS FOR ATTAINING INDEPENDENCE

In 1942, on the advice of President Roosevelt, the Britishers had decided to grant freedom to India after the end of the Second World War. Why did the Congress start a mass agitation against the Britishers after this? Before 1942, the Sikhs started all rebellious actions against the Britishers. Why were the Sikhs & the Punjab kept at a distance in the 1942 movement then? Some important questions of history, indeed!

At the Lahore session of the A.I.C.C. in 1929, presided over by Pandit Nehru, the Congress was to discuss the Nehru Report and to pass a resolution on grant of Dominion Status to India. Baba Kharak Singh, the Akali Dal President, vehemently opposed both the plans and his procession following Pandit Nehru's procession on the previous day was unprecedented. **Not only the Congress reassured the Sikhs about their future position in the free India's Constitution but also adopted the resolution of "Purna Swaraj" (Total Independence) on the insistence of Babaji.** This gave great filip to the freedom struggle and after the Round Table Conference at London, the British Govt. came out with the Govt. of India Act 1935 which made provision for elected provincial governments with limited powers. Following elections, the Congress formed Provincial governments in all but two provinces in 1937. At the outbreak of the world war in Sept. 1939, the Viceroy declared war on Germany on behalf of India without consulting the provincial governments. This provided an opportunity to the Congress governments to resign en block in protest, on being ignored while taking such an important decision involving the Indian people. The British and Allies faced one setback after the

other and soon Germany occupied whole of Europe and also induced Russia & Italy to join hands with it. Finding the going tough, the British prevailed upon USA to join them on their side and sent Sir Stafford Cripps to Russia to prevail upon it to part company with Germany and join hands with the Allied forces against Germany. Cripps succeeded in his mission. The American President Roosevelt advised Britain to announce Independence to India after the war. The position of the Allies became desperate, when the advancing Japanese armies invaded Burma and occupied Rangoon on March 8, 1942. At this, the British Govt. sent Cripps to India in March 1942 to meet Indian leaders and seek their wholehearted cooperation against Germany. **Cripps made it clear that the aim of the British policy in India was to grant complete self-government at the earliest opportunity.** But the negotiations broke down. The British Govt. refused to accept the Congress demand for immediate establishment of a truly national government with full powers, including Defence, in the midst of war when they were facing one reverse after the other.

Many in India felt convinced that with the changing scenario in the world, it would not be possible for Britain to further delay independence after the war. The writer joined Govt. College Lahore in July 1942 and took up premedical subjects. The College authorities found that vast majority of the cream among students had opted for Premedical or non-medical science subjects. An I.Q. test was conducted in our class and this also confirmed that the best among the students had taken up science subjects and the lower rung had taken up Arts subjects. Those who had taken up science subjects and specially the toppers in the I.Q. test were strongly advised to take up Arts subjects. The teachers, including British Professors, conveyed to us that before we would complete our M.A., India would be free and will need large number of administrators and those taking up Arts subjects and going in for administrative jobs, including foreign service, would score over those going in for medical, engineering and allied courses. Within a month, the A.I.C.C. passed a

Quit India resolution on Aug. 8, 1942 and announced a mass movement from Aug. 9, 1942 **Gandhi gave the slogan "Do or Die" although the movement was supposed to be nonviolent.** The leaders were arrested early on the morning of Aug. 9 but widespread violent agitation commenced on the same day, with mobs burning Post offices and Railway Stations, derailing trains, observing strikes, stoning and burning govt. buildings and attacking police stations. Maximum disturbances took place in Bombay (present Maharashtra & Gujarat), Central Provinces, (Present Madhya Pradesh) United Provinces (present U.P.) and Bihar. According to official statement, 250 railway stations, 500 Post Offices and 150 Police Stations had been raided. Due to the war, the government had no choice but to put down the disturbances as quickly as possible. It was estimated that about 10,000 persons had lost their lives in 7 months.

Some of us felt surprised that when it was evident that India was going to be free soon, what was the justification for this violent agitation and for suffering such a great loss of life. Two of us (both Sikhs) decided to go through Gandhiji's "Experiments with Truth" and Pandit Nehru's books and the available literature on Indian Independence movement, the Akali Morchas, Gurdwara Reform movement and came to an identical conclusion that the recorded events up to that time confirmed that the contribution of the Sikhs was overwhelming. Over 90 percent of those shot or hanged or sentenced for long term imprisonments, had been Sikhs and strangely enough, the contribution made by the Sikhs had not been recorded either by Gandhiji or Nehru in their books. We came across several statements made by these two leaders praising the role of Sikhs e.g. **Mahatama Gandhi's telegram to Baba Kharak Singh on 17.1.1922: "First Decisive Battle of India's Freedom Won. Congratulations."** A thought came to our young minds that the Congress leaders must have felt convinced that independence was round the corner and this was their plan to create an army of thousands of freedom fighters to project them-

selves and their party as the leaders of India's Independence. That was why nothing significant had happened in Punjab in Aug. 1942 as the Congress did not want any more martyrs from Punjab. A few notable events, which had left lasting impressions on our mind, were the following facts of history of India's Independence Movement:

1. Bhai Maharaj Singh

The Sikhs began the independence movement soon after annexation of Punjab in 1849. Bhai Maharaj Singh tried his level best to organise the remnants of the Khalsa army to give one fatal blow to the Britishers. Thousands of armed men were getting ready to join him but before he could strike, he was arrested in 1850 and deported to Singapore.

2. Namdhari Movement

Baba Ram Singh Namdhari started his freedom movement around 1857. He preached against accepting government service, attending government schools and the Courts. He organised his own postal service. **He appointed his own 'Subas' or governors and sent some of them to Kashmir, Nepal and Russia to seek their help in ousting the British from India.** When he was convinced that a full-fledged freedom movement could be organised only with active support of the population, he started his movement against Cow slaughter hoping that Hindus would join this movement. Before the Hindus could be prevailed upon to join, his followers went out of his control when they killed a number of butchers, first at Amritsar & later at Malerkotla. This provided an opportunity to the government to finish this movement by hanging 9 Sikhs at Amritsar and Raikot and blowing up of 76 Namdharis with guns at Malerkotla. Following this, Baba Ram Singh was deported to Burma in 1872 where he died in captivity in 1885. After his demise, the government finished the Kuka Movement against them for all times to come by cleverly recognising Baba Ram Singh as the 12th Guru of Sikhs. They gave full support to Baba Hari Singh,

brother of Baba Ram Singh as the 13th Guru of the Sikhs. The Kuka Gurus forgot their movement of ousting the Britishers from Punjab and India and instead became the ardent supporters of the Delhi Sarkar and have continued to do so ever since.

3. Sikhs settled abroad Commence Freedom Movement (1913-1915)

At the turn of the 20th Century, there had been famine-like conditions in Punjab, forcing many young Sikhs to migrate to Burma, Malaya, Singapore, Thailand, Hongkong, China and later to Phillipines, Fiji, Canada and U.S.A. Sikhs settled in British Columbia (Canada) started progressing fast, built a Gurdwara at Vancouver and started inviting their friends and relatives. The Indian & Canadian governments put restrictions on further migrations. Baba Gurdit Singh who had earned lot of money in China, spent all his savings in hiring the Japanese ship 'Kama Gata Maru' and started with 376 Indian (351 Sikhs) to Vancouver in 1914 where he was not allowed to land and turned back to India. Earlier in 1913, Indians, mostly Punjabis (Sikhs) had organised a Ghadar party with its newspaper commencing publication on Nov. 1, 1913 at San Francisco, first in Urdu and later in Punjabi. Aims and Objectives were stated in the first issue in the following words: **"Today, there begins in foreign lands, but in our country's language, a war against the British Raj... What is our name? Ghadar (Rebellion). What is our work? Ghadar. Where will ghadar break out? In India.** As the news reached U.S.A. that "Kama Gata Maru" was not allowed to land but the returning Indians were fired upon at Budge Budge Ghat Calcutta killing many and that several of them were arrested and put in jails, the Ghadar movement got an impetus. **After the outbreak of Ist Great War, the Punjabi settlers in the USA, Who had gone there for their economic betterment after undergoing untold hardships on their way, decided to return**

home. They thought that they alone should not enjoy the fruits of freedom in USA, but do their duty to free their country also. Among them were Sant Wasakha Singh, Baba Arur Singh, Kartar Singh Sarabha, Baba Jawala Singh, Sohan Singh Bhakna, Balwant Singh Canadian, Banta Singh, Doctor Mathura Singh, Baba Harnam Singh, Jagat Singh, Bhai Surjan Singh, Baba Sher Singh & Pandit Kanshi Ram. It may sound un-believable that 8000 Punjabis, mostly settled in U.S.A. & Canada and also those who had settled in S.E. Asian Countries and were making money, returned to Punjab within 2 years to organise rebellion in the Cantonments and outside. They were under the impression that people back home in Punjab must be feeling like them and ready for revolution but this was not so. Leaders of Indian National Congress were in sympathy with the British. Mahatma Gandhi had volunteered for medical service. Even Tilak disapproved of those who wished to exploit the war situation. The Chief Khalsa Diwan had expressed its loyalty to the crown and the *Akal Takhat Priest also denounced Ghadrtes as renegades. Ghadrtes tried to create chaos by derailing trains and looting of railway stations and treasuries. They failed to win public support locally and government had no difficulty in recruiting informers to arrest them.* Ghadrtes infiltrated the army and created freedom cells in all cantonements of Punjab and fixed 21.2.1915 as the day of the armed rebellion. As the news leaked out, this date was preponed to 19th Feb but the informers informed the authorities about the new date also. At Mianmir Cantonment of Lahore, soldiers were court-martialed. 11 of them were executed and six awarded life imprisonment. Same was the story in other Cantonements. At Dagshai also 11 were shot and six imprisoned to life. Suspects were rounded up and tried in 3 Lahore conspiracy cases and supplementary conspiracy cases. In all, 46 were hanged, 194 were awarded life imprisonment, 93 got lesser sentences and 42 were released. Those hanged included Kartar Singh Sarabha, Bakshish Singh, Surain Singh S/o Ishar Singh, Jagat Singh, Harnam Singh, N.G.

Pingley, Uttam Singh, Ishar Singh, Rur Singh, Bir Singh, Ranga Singh, Balwant Singh, Dr. Arur Singh, Dr. Mathura Singh, Jawand Singh & Pandit Kanshi Ram. 5 Sikhs were hanged following trials in two Burma Conspiracy cases. Thus ended the efforts of simple and in most cases, uneducated Sikhs' third and biggest thrust for freedom of the country involving early Sikh settlers in several S.E. Asian Countries and USA & Canada, without getting any recognition from their countrymen. A detailed account of their heroic efforts with biographical notes about the Martyrs and freedom fighters is long overdue. Whatever is available in print is too scanty. **None of these stalwarts or their dependents ran after awards.** According to P. Tribune dated 17.7.94, *Giani Zail Singh had advised nephew of S. Jawand Singh who had been hanged on 17.7.1917 in Lahore jail, to apply for pension and Tamar Pattar alongwith copies of his photographs but the family did not agree to get a prize for the Martyr's sacrifice.*

4. Akalis (1920-1925) & Babbar Akalis (1923-1926)

In the Gurdwara Reform movement or Akali movement, the Sikhs displayed exemplary grit and determination to face untold sufferings by remaining completely non-violent. According to Prof. Ruchi Ram Sahni, "Nowhere was Mahatma Gandhi's non-violent, non-cooperation so completely vindicated as at Taran Taran, Nanakana Sahib and Guru Ka Bagh, by the calm and cool courage and the patient and even cheerful sufferings of the Akalis in the face of cruelties, inhumanities and deaths." (Forward: The Gurdwara Reform Movement and the Sikh Awakening by Teja Singh 1922, p.iv) Hundreds died in the movement, thousands were injured and remained in jails. The movement was at its zenith between 1920-1925 and had followed the Jallianwala episode in 1919. Seeing the general awakening of the Sikhs masses during this period, **the remnants of the Ghadarites formed themselves into the Babbar Akali group and organised the fourth Sikh attempt for India's independence. Jathedar Kishan**

Singh Gargaj became leader of this group. Babbars went about addressing meetings in Jalandhar and Hoshiarpur districts and when arrested on Feb 26, 1923, Gargaj admitted having addressed 357 meetings. The informers were labelled as 'Jholichuks' and were warned that they would be dealt with severely. Babbars liquidated large number of 'Jholichuks' and created terror in the whole area. Government announced heavy awards and had no difficulty in infiltrating into their inner circles. In their violent struggle, they settled personal scores alongwith their revolutionary activity. The result was that the movement lasted less than 3 years by which time, most of the Babbars were captured. *Following trial in the Babbar Akali Conspiracy case, 6 were hanged on Feb. 27, 1926.* They included Kishan Singh Gargaj, Nand Singh, Karam Singh, Santa Singh, Dalipa and Dharam Singh. 13 were sentenced to transportation for life and 29 to imprisonment, ranging from 4-14 years. This 4th attempt also failed but it gave impetus to the revolutionary ideas in Punjab. **Bhagat Singh and Udham Singh can be said to be byproducts of this movement.**

Not counting the Akali movement for liberation of Gurdwaras, the Sikhs had made 4 organised attempts for the liberation of India with tremendous loss of life and property and untold sufferings in prisons in India, including Andamans, Burma and Singapore. In the History of Congress by Dr. Pattabhi Sitaramaya, the following figures of the Sikhs' contribution are given:-

	Total	Sikhs	Others
Hanged	121	93	28
Life Term	2646	2147	494
Killed in Jallianwala Bagh	1300	799	501
Baj Baj Ghat Calcutta	113	67	46
Kuka (Namadhari Martyrs)	91	91	0
Killed during Akali Morchas	500	500	0

None of these movements for liberation of India was inspired by the Congress.

More than 50 percent who joined the I.N.A. were Sikhs.

The Fake Freedom Fighters

During the 1989 Parliamentary elections, our weekly driver was engaged by the Congress (I) candidate who once addressed a large number of Freedom Fighters at Rajpura soliciting their support in his election. The driver was surprised that many of those were much less than 60 years of age, who according to him may have been 10-15 years old in 1947. On probing, he found that a clever lawyer had arranged their affidavits stating falsely that they had been in the Multan Jail during the 1942 Quit India Movement and that the record of Multan Jail had been destroyed. According to the agreement, the lawyer was to receive all the arrears of the pension if successful and the 'freedom fighter' would receive the subsequent pension.

When somebody writes 'History of Freedom Fighters' on the basis of these affidavits from the Govt. records all over India, he may conclude that the Sikhs hardly took part in the freedom struggle!

Glimpses Of A Real Freedom Fighter

In 1983, the police brought a seriously injured young Nihang to PGI. He was in handcuffs. The story as given by the Nihang was that only two days earlier, he and his brother returned to their village after joining a Nihang Jatha where one of the vows taken by them was to protect the cow and the poor. The same day they stopped a group taking 8 cows which were to be slaughtered in Calcutta. They asked the owners to wait till they are able to collect money for purchasing them as they cannot allow cowslaughter. One of the group members informed the police, who on reaching there opened fire, killing his elder brother aged 21 and injuring him seriously. A few days later an

elderly Nihang -- Daya Singh came from Gurudwara Lohgarh Sahib -- Zirakpur and told him that he should be happy that his elder brother is sitting in the lap of Guru Gobind Singh ji and that he has come to pray for his *Chardhi Kala*. (Uplifting of his Spirits). He performed *Ardas* (Prayer) by his bedside imploring the Guru to look after him and give him the courage to face the ordeal. After this, he enquired from each and every patient of the Ward, about their problems and performed *Ardas* in each cubicle of the Male Surgical Ward for their well-being, requesting the surgeon in charge to take personal interest in the welfare of all these patients on behalf of the Guru. **He informed, that he had been in jail for 16 years in connection with the freedom struggle but had not taken either the Tamra Pattar or pension** and that he was known to Giani Zail Singh, the then President of India. When asked to speak to Giani ji about the young Nihang. He said: he can pray only to the Guru and would not lower himself by speaking to Giani Ji for any favour. **"Khalsa only prays to Guru Gobind Singh."**

First sacrifice for upholding Human Rights 11-11-1675
Child Nanak had refused to wear the sacred thread (janjoo) because it discriminated against 'lower' castes and women. He pointed out the futility of this ritual because it did not restrain the wearer from performing evil deeds. (GGS p. 471). Aurangzeb, the Mughal King was forcibly converting Hindus. Kashmiri Pandits appealed to Ninth Nanak at Anandpur Sahib to save their religion. He Himself reached Delhi and offered His head, where He was beheaded. "Tilak Janjhoo rakhaa prabh taa kaa, keeno bado kaloo meh saka" (Guru Gobind Singh). The Lord (Ninth nanak) saved the frontal mark and sacred thread of the Hindus, and thus performed a great sacrifice in the Kali age.

MAHARAJA RANJIT SINGH

Changed the International boundaries of Present day Afghanistan, Pakistan, India and Tibet permanently.

MAHARAJA RANJIT SINGH ANNEXES KASHMIR 1819

I. Kashmir Under Afghanistan: 1339-1586

Shahmir an Afghani became the first Muslim King of Kashmir in 1339 under the name of Shamsuddin Shah and started a wave of conversion to Islam. Sultan Sikandar who ruled Kashmir from 1389 - 1413 offered Hindus 3 choices: Death, Conversion or Exile. Excepting, Kashmiri Pandits, rest of the Hindus accepted Islam. Zainulbidin or Budshah or Badshah was the benevolent Sultan of Kashmir who ruled from 1422-1474. He restored the religious rights of Hindus. CHAK dynasty of Shias took over in 1553 and eight of their rulers ruled from 1553-1586. Large Scale Conversion of Kashmiri Pandits into Shia faith occurred and there were in addition Shia-Sunni Riots... Sunnis urged Akbar, the Mughal Emperor of Delhi to intervene. Akbar defeated Yakub Chak and Kashmir became for the first time a province of the Mughal Empire in 1586. Thus from 1339-1586 Kashmir Valley had been under occupation of Afghanistan.

II. Kashmir Under The Mughals: 1586-1753

Akbar restored Communal harmony. Aurangzeb who was a fanatic iconoclast started forcible conversions of Hindus once again. Facing extinction and unable to offer resistance, their leaders decided to approach the Sikh Guru in 1675 for help. The Guru advised them to tell the Mughal officials that if Guru Tegh Bahadur would accept conversion to Islam then they would follow suit. The Guru was consequently summoned to Delhi and when he refused to renounce his faith (Sikhi) was beheaded". (Macauliffe, the Sikh Religion IV 371-72 and

Khushwant Singh, A history of Sikhs Vol. I, p. 73). Dr Gopal Singh in his "A History of the Sikh People" 1979, pages 254-255, writes that **"a deputation of 500 Brahmins of Kashmir under the leadership of one Kirpa Ram a famed Brahmin of Mattan, waited upon Guru Tegh Bahadur at Anandpur Sahib and acquainted him with their tragic fate and implored him to save them from certain disaster".....** "Tegh Bahadur, the ninth Sikh Guru was executed because he refused to accept Islam". (Oxford History of India by V.A. Smith, third edition 1958, p. 409).

After Aurangzeb, the throne of Delhi had several kings in rapid succession. With the rising power of Ahmed Shah Abdali who became king of Afghanistan in 1747, Kashmiri Muslims invited Abdali to invade Kashmir and take it over from the disintegrating Mughals. (RN Kaul: Wail of Kashmir Sterling New Delhi 1999, p. 70)

III. Kashmir Under Afghanistan Again: 1753-1819

"The Pathans proved to be the cruelest masters the valley had ever seen. W.R. Lawrence in his book, "Valley of Kashmir wrote "while passing from the Mughal period to the Afghans, we pass to a time of brutal tyranny...." Kabul became the capital of Kashmir instead of Delhi. Birbal Dhar along with his son came to Lahore and advised the Durbar that this was the opportune moment to take Kashmir" (Kushwant Singh vol.I Page 254). Thus Kashmir Valley remained under the Afghans for another 66 years.

IV. Kashmir Under Maharaja Ranjit Singh And Lahore Darbar: 1819-1846

The Sikh forces entered Srinagar on July 4, 1819. Hari Singh Nalwa took over as Governor on August 24, 1820. Nalwa reduced land revenue from Afghans' 60 lakhs to 13 lakhs, which was 8 lakhs less than the sum fixed by his predecessor, or Diwan Moti Ram. He encouraged the shawl weavers, paper mashie workers and saffron culti-

vation. Sardar Hari Singh Nalwa had to be recalled after only two years as the administration now highly toned up and a lesser person could handle the smoothly running Government. Thousands of people were lined up to give him a touching farewell. (Gopal Singh - History of the Sikh People - page 475-76; Hari Ram Gupta Vol V. pages 130-31) The Hindus forcibly converted to Islam were encouraged to return to their original religion."

"The ancestors of the numerous families of Kashmiri Brahmins now settled in Delhi, Lucknow etc. were like wise refugees from Afghan oppression... consolidation of Ranjit Singhs' power induced several of these to repair to the Punjab and even to return to their original country". (Cunningham - History of the Sikhs, p. 153.)

"The Sikh garrison of the valley consisted of two regiments of infantry of some 12 or 14 hundred men. The Afghan governors maintained a force between 16000 and 20,000. The dreadful cruelties perpetrated by their earlier rulers (Afghan), who for the smallest offence, punished them with the loss of their noses or ears made the poor people well satisfied with their mild government; and in truth there was very little oppression on the part of governors or police officers. Under Afghan rule the people of Kashmir, both Hindus and Muslims, particularly Shias had suffered dreadfully. The Sikh rule on the whole was mild. The Afghan soldiers used to seize the pretty girls for their harems. This cruel practice came to an end under the Sikhs." (H.R. Gupta Vol. V, page 130,132-139).

As the income of the people increased the revenue collection also increased.

"Kashmir was an important acquisition for the Punjab. Apart from the seventy lacs of rupees it fetched every year in revenue (Sohan Lal Dafter II p269), it extended the frontiers of the state to the borders of China and Tibet" (Kushwant Singh Vol. I, p. 254-55). Kashmir was an autonomous unit of Sarkar-e-Khalsa. With its rising yearly revenue, it was an asset and not a liability for Ranjit Singh.

Kashmir would have continued to be a part of Afghanistan if Maharaja Ranjit Singh had not conquered it in 1819 and made it a part of his domain.

There were no uprising against the rule of Lahore Darbar in the Kashmir Valley and Muslims did not resent abolition of the Shariat Law in the Valley.

Lahore Darbar occupied Ladakh soon after the demise of the Maharaja by his son Maharaja Sher Singh.

MAHARAJA RANJIT SINGH ANNEXES A SLICE OF AFGHANISTAN IN 1834.

The last important Hindustani ruler of Punjab was Jaipal 965-1001 who had Lahore, Pehsawar and even Kabul in his domain. Muslim historians called him Shah-e-Kabul. He was defeated by Sabuktugin in 987 and lost some territory. Mahmud of Ghazni son of Sabuktugin ascended the throne of Afghanistan in 998 and he defeated Jaipal in a major battle on 28-11-1001 and occupied the Hindushahi Capital Udhbandpur and Peshawar. Jaipal immolated himself (1002) and his son Anandpal ruled over the remnants of his kingdom upto 1012. The emboldened Mahmud of Ghazni raided India through Punjab 17 times in 30 years from 1001. He sacked Mathura in 1017 and Somanth in 1024 A.D. Commencing with conversion of Sukhpal son of Raja Anandpal to Islam, majority of Hindus of Western Punjab embraced Islam. Thus Peshawar became a part of Afghanistan in 1001 and remained so for more than eight centuries until it was liberated by General Hari Singh Nalwa on 6th May 1834 and annexed it to the kingdom of Maharaja Ranjit Singh. Occupation of Peshawar by Hari Singh Nalwa was a notable event of Indian History. Maharaja Ranjit Singh wrote a letter to Captain Wade, political agent Ludhiana on 12-5-1834 "By the Grace of God at the present auspicious moment I have been delighted by the arrival of happy news... (Details of the battle) ... Peshawar fell in the hands of officers of my government who ex-

tended their protection to the inhabitants of the place and their property. In the evening there was illuminations in the city which was hailed both by Hindus and Mohammadans of the country as harbinger of their deliverance from hands of their tyrants". (General Hari Singh Nalwa, by Baba Prem Singh Hoti, 1937, p.234-235)

Thus Peshawar and Pashtu speaking North West Frontier Province of India, which had been a part of Afghanistan for centuries, became a part of the Kingdom of Lahore and is now a State of Pakistan.

BRITISH INDIAN GOVERNMENT HONOURS HARI SINGH NALWA:

Hari Singh Nalwa had died in a battle defending the fort of Jamrod in 1837. A Gurdwara had been made in the fort to commemorate his memory. As a tribute and honour to Hari Singh Nalwa for annexing a large slice of Afghanistan and making it a permanent part of the Kingdom of Punjab, the British Government provided a Granthi of the Indian Army to look after this memorial Gurdwara from 1849-1947.

**Thus Kashmir Valley and Ladakh are
gifts of Maharaja Ranjit Singh to India.**

Raaj Karega Khalsa Aaki Rahe Na Koey.

When the Khalsa shall rule, no one will remain in distress

Nanak naam chardhikala, tere bhaane Sarbat da Bhala

In the Name of Nanak may we all remain in high spirits.

In Your benevolence we pray for the welfare of entire humanity.

Bole So Nihal - Sat Sri Akal

Whosoever speaks gets exalted : "Eternal Lord is the only reality"

BLISS AT DARBAR SAHIB THE (GOLDEN TEMPLE) AMRITSAR

No matter what is your personal religious belief, the moment you descend the steps and face Darbar Sahib a feeling of tranquility and peace enters you and you forget all your worries. That moment of bliss is heavenly.

"Ditthey Sabhey Thanv Nahi Tudh Jehiya "Nanak 5 p.1362
Having seen all the places there is none like you. The Creator Lord Himself established you and that is why you are so beautiful. You are created in thickly populated unique Ramdasapur(Amritsar).

Guru Arjan Dev ji got the foundation stone of the Shrine laid by a Muslim Divine – Mianmir and the Living Guru being venerated here contains the hymns of six Gurus who had the "Light of the Lord Himself" within them when they were uttering the Gurbani. In addition it contains the Bani of 15 Hindu and Muslim saints who also had a "Ray of the Light of the Lord as perceived by Guru Nanak who recorded their celestial utterances and kept them alongwith the record of the *bani* being revealed to him. When the tenth Nanak, Guru Gobind Singh was leaving the earth he passed on and enshrined the Light received by him earlier to the Granth Sahib and declared the latter as, "The Guru Granth Sahib", which became a permanent repository of the Light which had descended to Nanak making him Guru Nanak. It is this Light, which is sending its waves all-round, and you perceive them the moment you look towards the Darbar Sahib. Practically on every page of the Guru is recorded Oneness of Humanity and presence of the Lord in every one of His creations and their equality in the eye of the Lord. For 20 hours daily, the musicians are singing the hymns eulogising the Creator (Akal Purakh) and exhorting the listeners to

rise above the five human vices that is Lust, Anger, Greed, Attachment and Pride and Ego and instead imbibe Truth Contentment, Compassion, Charity and Love for all.

Akal Takht or the Throne of the Timeless and ever-living Primal Lord is the other monument whose foundation was laid by the 6th Nanak, Guru Hargobind himself. On this unique throne the 11-year-old Guru Hargobind had requested Bhai Budha ji to adorn him with two swords, One to denote his Spiritual and the other his Temporal Authority. The Light of the Lord Himself in Him did not explain the purpose or significance of this unique monument. He asked presents of armaments, horses and young men for organising an army of Akal Purakh. This army had an insignia of circle enclosed by the two swords. **Circle indicated that the area of influence of this throne was the entire world.** The five battles won by his army while fighting with the Imperial army of Delhi was to show and confirm that Akal Takht was supreme and not under the Delhi throne. Guru Hargobind left Amritsar for good and migrated to Kiratpur Sahib to ensure that a city-state does not come up around Akal Takhat. Thus Akal Takht has its own Halo. "The Sword of Sovereignty" bestowed on the Khalsa in 1708 is lying dormant at present.

Your last halt is the Guru's Refectory or *Langar* where you sit along with people from all walks of life, of all strata of societies, of different religions and partake of simple fare in all humility. Contemplating while enjoying the food you would note in the multitude the meaning of *IkOnkar* the one Lord manifesting Himself in every direction. You would agree with the exclamation of Guru Nanak made on emerging following enlightenment; 'There is no Hindu no Musalman' meaning all are humans loved by the Lord. Between 80,000-1,00,000 enjoy the Guru's fare daily at Darbar Sahib.

You would leave Darbar Sahib with your spirits soaring High.
Whenever depressed recall your visit in your mind and feel elated again.

Glimpses of Gurbani

**ik-o n kaar sat naam kartaa purakh nirbha-o nirvair akaal moorat
ajoonee saibhang gur parsaad.**

One all prevailing God. Supreme Truth. Creative Being. Fearless with enmity to none. Image Of The eternal, Beyond Birth, Self-Manifested Attainable by Guru's Grace ~

The demoralisation and corruption of the Indian society as described by Guru Nanak in His Bani.

salok mehlā 1.

**ga-oo biraahman ka-o kar laavhu gobar taran na jaa-ee. Dhotee
tikaa tai japmaalee Dhaan malaychhaa n khaa-ee. antar poojaa
parheh kataybaa sanjam turkaa bhaa-ee. chhodeelay
paakhandaa. naam la-i-ai jaahi tarandaa. || 1 || p. 471**

Shalok, First Mehl:

You, the Hindu tax collectors of the muslim Govt. collect the toll tax on the cows and the Brahmins, but using cow-dung to purify your kitchen will not lead to your salvation. On one hand you are wearing a dhoti, applying ritual marks on your forehead, and carry rosaries, but on the other hand you are earning your living from those whom you label barbarians. You perform devotional idol worship indoors but outside you read the Islamic sacred texts and adopt the Muslim way of life. Renounce your hypocrisy! and remember the Lord for your salvation.

First Mehl: [Guru Nanak]

Some who are man eaters or cause undue suffering to humans say their Nimaz, others wearing the Hindu sacred thread are wielding 'butchers knife'. The Brahmins go to the latter's houses to blow the conch and so get the same bad taste. False is their capital, and false is their trade. Speaking falsehood, they take their food. Modesty and *Dharma* is far from them. O Nanak, they are totally permeated with falsehood. The sacred marks are on their foreheads, and the saffron loin-cloths are around their waists; in their hands they hold the knives - they are the butchers of the world! Wearing blue robes, they seek the approval of the Muslim rulers. Accepting bread

from the Muslim rulers, they worship the Puraanas. In Muslim homes, Hindus eat the meat of the goats, killed after the Muslim prayers are read over them, but they do not allow anyone else to enter their own kitchen areas. Plastering the ground with cow-dung, they draw lines around them. The embodiment of falsehood come and sit within them. They cry out, "Do not touch our food, or it will be defiled!" But with their polluted bodies, they commit evil deeds. With filthy minds, they try to cleanse their mouths. Says Nanak, meditate on the True Lord. Remaining immersed in truth we will obtain the True Lord. ||2||

The ever lasting and ongoing Aarti or ceremonial ritual worship of the Lord in nature as described by Guru Nanak:

Dhanaasree mehlā 1 aartee

ik-o n kaar satgur parsaad.

**gagan mai thaal rav chand deepak banay taarikaa mandal janak
motee. Dhoop mal-aanlo pavan chavro karay sagal banraa-ay
foolant jotee. || 1 || p. 663**

Dhanaasaree, Mehal 1 [Guru Nanak], Ritual worship:

One All prevailing Lord, attainable by the Grace Of The True Guru:

In the salver of the sky, the sun and moon are the lamps; the stars in the constellations are the pearls. The atmosphere is charged with fragrance. The wind is the ceremonial fan, and all the vegetation and flowers are an offering to You. ||1|| What should be the mode of Your worship? O Lord the destroyer of all evils! Your worship is the song celestial, in which Your True Name is being sung by the whole universe ||1||Pause|| Thousands are Your eyes, and yet You have no eyes. Thousands are Your forms, and yet You have not even one form. Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am enchanted with Your play! ||2|| The Divine Light is within everyone; You are that Light. **Yours is that Light which shines within everyone.** By the Guru's Teachings, this Divine Light is revealed. That which pleases the Lord is the true worship service. ||3|| My soul is enticed by the honey-sweet lotus feet (Name) of the Lord; night and day, I thirst for them. Bless Nanak, the thirsty song-bird, with the water of Your Mercy, that he may come to dwell in Your Name. ||4||

salok mehlāa 1. [Shalok, First Nanak:]

**jay rat lagai kaprhai jaamaa ho-ay paleet. jo rat peevai maansa
tin kio nirmal cheet.....** p.140

If one's clothes are stained with blood, the garment is considered polluted. Those who suck the blood of humans how can their minds remain pure.

sireeraag mehlāa 1. [Siree Raag, Guru Nanak:]

**neechaa andar neech jaat neechee hoo at neech. naanak tin kai
sang saath vadi-aa si-o ki-aa rees. jithai neech samaalee-an tithai
nadar tayree bakhsees. || 4 || p. 15**

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great? In that place, where the lowly are cared for, there, the Blessings of Your Grace are showered. ||4||

Ramkali Slok mehlāa 1.

So girhee jo nigrhou karai..... p. 952

The true householder checks his passions and begs from the Lord, meditation, hard toil and self restraint.

mehlāa 1 salok. [Nanak 1: Short Poem]

**jay jeevai pat lathee jaa-ay.sabh haraam jaytaa kichh khaa-ay ...
....** p.142

Those who are dishonoured while alive, it is taboo for them to eat in this state of disgrace.

**FOUR MODES OF REPRODUCTION - Guru Nanak Sahib
tukhari mehlāa 1.**

**pokh tukhaar parahai van trin ras sookhai..... andaj jeraj setaj
utbhuj ghat ghat jot samani.....**p.1109

The whole creation through four sources of life: through Eggs, Placenta, Vegetation from Earth and Self Reproduction (like Bacteria, Viruses and Moulds etc.) are sustained by You.

Dhanaasree mehlāa 1 chhant

ik-o n kaar satgur parsaad.

**tirath naavan jaa-o tirath naam hai. tirath sabad beechaar
antar gi-aan hai.** p.687

Raag Dhanaasaree, [Guru Nanak]

Chhant (A Poetical Measure):

One Universal all prevading God. Attainable By The Grace Of The True Guru: Why bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage. Sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word.

mehlāa 1

naahwan chaley teerthi (p.789)

The persons with vicious thoughts and even thieves are always keen to bathe at places of pilgrimage to wash away their sins. They do not realize that by washing the body, the poison and filth of their mind cannot be washed away. Saints are better off without visiting the holy places, whereas the thieves continue to behave as thieves even after their pilgrimages

mehlāa 1

nanak nadri bahrey kahai na pavai maan(p. 789)

Nanak! No person could ever get honoured or is acclaimed without the grace of the Lord.

Slok mehlāa 1

Choraa(n) jara(n) randia(n) kutria(n) deba(n).....(p. 789)

It is the habit of thieves, adulterers, prostitutes and pimps that they contract friendship with the irreligious and dine with them. They do not know the worth of Lord's praise and Satan ever abides within them.

sorath mehlāa 1 ghar 1.

baabaa maaiya saath na ho-ay. in maaiya jag mohiyaa virllaa

boojhai koay. p.595

Sorath, Guru Nanak, Sing In The First House:

O Man, the worldly wealth does not go with anyone. This worldly wealth has enamoured everyone, only a rare individual has realised this reality.

Mehala 1

kal hoiee kutai mohiee khaj hoaa murdaar.... p.1242

In this age of darkness the world is full of greed like the dog, and the people usurp everything which is not their own. People are always engrossed in falsehood, speak untruth like barking dogs without consideration of ethics. The persons who are not respected during their lifetime will not get any honour after their death. The faithless women are guiding the world while men are engrossed in vicious and sinful actions. Both have lost their sense of proportion, contentment or truthful behaviour and lead their life of deceit.

They have lost all shame and by their actions have lost their respect. Oh Nanak, there is only One True Lord and we cannot find Truth anywhere else.

Mehala 1

Ghaal khayee kichh hathon dae..... p.1245

Nanak, the person who earns through hard work and then gives away something in charity has really realized the true path of life.

Mehala 1

Khaana peena hasna souna visar gaiya hai marna..... p.1254

Engrossed in worldly pleasures of eating, drinking, merry making and sleeping you have forgotten death. Forgetting the Lord, you have earned disgust and disgrace and this life will not last forever.

Mehala 1

mun ka sootak lobh hai jehva sootak koorh.....p.472

The mind's impurity is avarice and the tongue's impurity in falsehood. The defilement of the eyes is to behold another's woman, another's wealth or beauty. The pollution of the ear is to hear calumny of others.

Mehala 1

andron jhootey paj bahar dunia undar phail..... p.473

Persons false from within but outwardly honourable are abundant. Their filth does not depart even by bathing at 68 holy places of pilgrimage.

Guru Nanak: To Muslims

salok mehlai 1.

**musalmaan kahaavan muskal jaa ho-ay taa musalmaan
kahaavai. aval a-ul deen kar mithaa maskal maanaa maal
musaavai. ho-ay muslim deen muhaanai maran jeevan kaa
bharam chukhaavai. p.141**

It is difficult to be called a Muslim; if he has faith in the Lord only then he may be called a Muslim. First, let him savor the religion of the Prophet as sweet; then, let pride of his possessions be scraped away. Becoming a true Muslim and a disciple of the faith of Mohammad, let him put aside the delusion of death and life. He should accept the Lord's Will and surrender to the Creator and rid himself of his own ego. And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim. ||1||

mehlai 1.

**panj nivaajaa vakhat panj panjaa panjay naa-o. pahilaa sach
halaal du-ay teejaa khair khudaa-ay. p.141**

There are five prayers (*Namaz*) and five times of day for *Namaz*; the five have five names. Let the first be **truthfulness**, the second **honest living**, and the third **charity** in the Name of God. Let the fourth be **goodwill to all**, and the fifth **the praise of the Lord**. Your *Kalma* should be your good deeds, and only then, you may call yourself a Muslim. O Nanak, the false obtain falsehood, and only falsehood. ||3||

salok mehlai 1

mehar maseet sidak mussalah p.140

Make mercy your Mosque, faith your mat, what is just and lawful your Quran, modesty, your circumcision and civility your roza to become a Mussalman. Make right conduct your Kaaba, Truth your spiritual guide and pious deeds your *Namaz*.

mehlai 1

Aprampar Parbrahm Parmashar Nanak Gur milia soi...p.140

Nanak obtained as his Guru: The Infinite Transcendent Supreme God Himself.

pauri mehlai 1

ik bhagwa vace kar phirai p. 140

Some roam around wearing ochre robes as yogis and sanayasis. Within them is great desire of clothes and food. In vain, they waste their lives. They are neither householders nor renouncers.

Following cremation of the mortal remains,

Guru Nanak's message to the mourners:

raag vadhans mahala 1 alaahnihan

ik-o N kaar satgur parsaad.

Dhan sirandaa sachaa paatisaahu jin jag DhanDhai laa-i-aa. p.578

One Universal all pervading God. Attainable By The Grace Of The True Guru: Blessed is the Creator, the True King, who has engaged the whole world to its tasks. When one's time is up, and the measure is full, this dear soul is caught, and driven off. When the writ is received, the loved soul is taken away and all the brethren bewail. The body and the swan-soul are

separated, when one's days are over. As is one's preordained destiny, so does one receive, according to one's past actions. Blessed is the Creator, the True King, who has engaged the whole world to its tasks. ||1|| Recite the name of the Lord my brethren, all have to go this way. These false entanglements last for only a few days; then, one must surely move on to the world hereafter. He must surely move on to the world hereafter, like a guest; so why does he indulge in ego? Recite the Name of the Lord; by serving whom, you shall obtain peace in His Court. In the next world, no one's commands are obeyed. Everyone fares according to their actions. Recite the name of the Lord my brethren, all have to go this way. ||2|| Whatever pleases the Omnipotent Lord, that alone comes to pass. This world is an opportunity to progress. The True Creator is pervading and permeating the ocean, the land and the air. The True Creator is invisible and infinite. His limits cannot be found. Fruitful is the coming of those, who contemplate single-mindedly on Him. He destroys, and having destroyed, He creates; by His Order, He adorns us. Whatever pleases the Almighty Lord, that alone comes to pass. This world is an opportunity to rise. ||3|| The wailings of a person who weeps in the love of the Lord are accepted, whereas the cries and wails for the sake of selfish ends and worldly possessions, are totally in vain. The mourners weep at the loss of the dear ones who fulfil their needs and meet their requirements and not for the departed person. This weeping is all in vain; the world forgets the Lord, and weeps for the sake of wealth. The individual does not distinguish between good and evil, and wastes away this life in vain. Everyone who comes here, shall have to leave, so to act in ego is false.

Nanak: he alone truly weeps, who weeps in the Lord's Love. ||4||

mehlai 2. p.1290

naanak dunee-aa kee-aa n vadi-aa-ee-aa n agee saytee jaal.

Second Nanak: O Nanak, burn worldly praise and glory in the fire.

salok mehlai 3. p. 853

jagat jalandaa rakh lai aapnee kirpaa Dhaar. jit du-aarai ubrai

titai lai hu ubaar. satgur sukh vaykhaali-aa sachaa sabad

beechar. naanak avar na sujh-ee har bin bakhshanhaar. || 1 ||

Salok, Third Nanak:

The world is going up in flames - from the burning effect of vices like lust

and anger. Shower it with Your Mercy, and uplift it, by whatever means it pleases you. The True Guru has shown that the way to peace is by contemplating on the True Word. Nanak knows no other than the Forgiving Lord. ||1||

gond mehlai 4.

Jo sansarae ke kutambh mitr bhai deesai mun mere.....p.860

O, My mind! all the family, friends and brothers in this world are functioning with selfish motives and meet you for their own benefit but the moment they find that they have nothing further to gain they will not come anywhere near you.

pa-orhee. Mehla 5 [Pauree: Fifth Nanak]

jaa too mayrai val hai taa ki-aa muhchhandaa. tuDh sabh kichh maino sa-upi-aa jaa tayraa bandaa..... p.1096

When You are on my side, Lord, what do I need to worry about? You entrusted everything to me, when I became Your slave. My wealth is inexhaustible, no matter how much I spend and consume. The 8.4 million species on this earth are engaged in your service. **Now your slave has become friendly with the enemies even and no one wishes me ill.** No one calls me to account, since God is my forgiver. I have become blissful, and I have found peace. Meeting with the Guru, who is like the Lord of the Universe, all my affairs have been resolved, since You are pleased with me. ||7||

sorath mehlai 9.

jo nar dukh mai dukh nahee maanai. sukh sanayhu ar bhai nahee

jaa kai kanchan maatee maanai. || 1 || rahaa-o..... p.633

That man, who in the midst of pain, does not feel pain, who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust; ||1|| [Pause] Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honour and dishonor; ||1|| who renounces all hopes and desires and remains desireless in the world; who is not touched by lust or anger, God dwells within his heart. ||2|| O Nanak, only the person, who is bestowed with the Guru's Grace realizes the value of such a disciplined life and he remains mingled with the True Lord just as water mixes with water. ||3|| ||1||

parbhaatee Kabir. [Muslim weaver from Benaras]

aval alah noor upaa-i-aa kudrat kay sabh banday..... p.1349

First, Allah created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad? ||1|| O people, of the world, do not wander deluded by doubt. The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. ||1||Pause|| The clay is the same, but the Fashioner has fashioned it in various ways. There is nothing wrong with the pot of clay - there is nothing wrong with the Potter. ||2|| The One True Lord abides in all; by His making, everything is made. Whoever realizes the Will of His Command, knows the One Lord. He alone is said to be the Lord's Own. ||3|| The Lord Allah is invisible; He cannot be seen. The Guru has blessed me with this sweet message. Says Kabir: All my doubts have disappeared, I see the same Lord pervading everywhere. ||4||3||

salok kabir.

gagan damaamaa baajio pario neesaanai ghaao. khayt jo maandio soormaa ab joojhan ko daa-o. ||1||p.1105

Salok, Kabir:

The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted. The spiritual warriors enter the field of battle; now is the time to fight! ||1|| A true warrior is one who fights for Truth, to the extent of being cut into pieces but would not leave the battle field and continue the fight till the end. ||2||

Dhanaasree bhagat ravidas jee kee

ik-o n kaar satgur paryaad.

ham sar deen da-i-aal na tum sar ab patee-aar ki-aa keejai. bac-hnee tor mor man maanai jan ka-o pooran deejai. ||1|| p.694

Raag Dhanaasree Bhagat Ravi Daas Jee [Cobbler from Benaras]

One all pervading God. Attainable By The Grace Of The True Guru:

There is none as forlorn as I am, and none as kind as You; What is the need to test this fact? May the Lord Bless His devotee with the full faith to obey Him. ||1|| O True Master, I offer myself as a sacrifice to You. What is the cause of your silence? ||Pause|| For so many previous births, I have been separated from You, Lord; I dedicate this life to You. Says Ravi Daas: placing my hopes in You, I live; it is so long since I have gazed upon the Blessed Vision of Your Presence. ||2||1||

[Naamdev] (Washerman from Maharashtra)

sabhai ghat raam bolai raamaa bolai. raam binaa ko bolai ray.

||1|| rahaa-o..... p.988

Within all hearts, Raam - the Lord speaks, the Raam speaks. Who else speaks, other than Raam - the Lord? ||1||Pause|| Out of the same clay, the elephant, the ant, and the many sorts of creatures are formed. *Raam the same Lord is pervading in all vegetations, worms and moths.* ||1|| Let us abandon all other hopes and supports and depend on the One Infinite Being. Namdev merges with the Lord such that no one can distinguish as to who is the Master and who is the slave. ||2||

Salok Farid

fareedaa baar paraa-i-ai baisnaa saaeen mujhai na deh. jay too ayvai rakhsee jeeo sareerahu laeh. ||42|| p.1380

Salok Of Farid [Sufi Muslim from Panjab]

Farid begs, O *VaheGuru*, do not make me sit at another's door. If this is the way you are going to keep me, then take the life out of my body. ||42||

fareedaa bae nivaja kutiya eh na bhalli reet..... ||70|| p.1381

Oh forsaking Nimaz dog, this is not a good way of life; why are you not coming to the Mosque five times a day. Get up and do your ablution for the morning Nimaz. The head which does not bow to the Lord deserves to be cut away and thrown.

Nanak's address to Sidhs:

Living detached, enshrining the one Lord in the mind, shorn of desires in the midst of desires, seeing and showing to others the inaccessible and incomprehensible Lord, of him Nanak is slave.

Sidh Gosht p.938

In your mind enshrine the Lord's Name, renounce ego and attachment; discard lust, wrath and coceit. Then by Guru's Word you shall be blessed by sublime understanding.

(Guru Nanak's discourse with Sidhs. 10, p. 939)

Mehala 5

Poota maata ki aasees p.496

Oh son! the mother's good wishes are always with you. May you never forget to remember the Lord even for a moment and recite His True Name all the time.

E P I L O G U E

RIGHT FROM THE DAY ONE GURU NANK LAID THE FOUNDATION OF AN AUTONOMOUS FREE RELIGION, SOCIETY AND NATION.

THE GURBANI KIRTAN PERFORMING SANGAT, EATING TOGETHER IN PANGAT, THE LANGAR COOKED BY THEIR CONTRIBUTIONS WAS AN AUTONOMOUS AND SEGREGATED EMBRYONIC SIKH NATION.

BY WEARING TWO SWORDS OF MIRI AND PIRÍ GURU HARGOBIND PROCLAIMED HIS ASSUMPTION OF THE POLITICAL LEADERSHIP OF THE PANTH.

THE WORLD NEEDS THE SERVICE OF THE ARMY OF WAHEGURU (AKAL PURAKH KI FAUJ) AS NEVER BEFORE.

THE JATHEDAR OF AKAL TAKHAT HAS TO ACT AS THE FIRST CITIZEN OF THE WORLD RESPONSIBLE FOR THE WHOLE HUMANITY.

THE SIKHS CAN ESTABLISH AN AUTONOMOUS AND SOVEREIGN INTERNATIONAL KHALSA STATE UNDER AKAL TAKHAT.

ONLY THE INTERNATIONAL KHALSA STATE CAN SAVE THE MANKIND FROM ANNIHILATION.

GURU PANTH HAS TO HAVE ONLY ONE POLITY ENUNCIATED BY ITS *PANCH PARDHANI* LEADERSHIP. THE WHOLE PANTH HAS TO PROJECT THIS POLITY FOR ESTABLISHMENT OF '*HALEMI RAJ*' NOT ONLY IN PANJAB BUT EVERY STATE OF INDIA AND EVERY COUNTRY OF THE WORLD. IN EVERY COUNTRY, THE *GURU PANTH* HAS TO PROJECT A SINGLE KHALSA POLITY.

KHALSA OF WAHEGURU NEVER PUTS UP DEMANDS TO ANY WORLDLY POWER.

"KHALSA IS THE IDEAL FUTURE INTERNATIONAL STATE OF MAN."
(PROF. PURAN SINGH)

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In the boldness of his conceptions, Dr. Kuldip Singh is not afraid to challenge some of the hallowed names in Sikh scholarship, and his logic is often complex and subtle. But one is, undoubtedly, perplexed by his hard, one-dimensional opinions, and his explanations begin, at times, to strike us as rationalizations. His encyclopaedic knowledge and range comprehend a vast variety of contrary thoughts, but he keeps pleading for the *sui generis* character of his own understanding.

Darshan Singh Maini

THE CORE IDEA OF THE BOOK:

"Sikhi, Khalsa and Panth or Nation did not result from the impact of Historical forces or events but emerged according to the mandate of Akal Purukh received by Guru Nanak and worked upon step by step by him and his nine successors."



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